raajyam dadau vaanaraanaam sugreevaaya mahaabalah. 7. 42

Sugreevah pre`shayaamaasa seetaayaah parimaargane`,

asmaanvaanaravrindaanvai mahaasattvaanmahaabalah. 7. 43

Maasaadarvaannivartadhvam noche`tpraanaanharaami vah,

ityaagnayaa bhramantoasminvane` gavharamadhyagaah. 7. 44

Gato maaso na jaaneemah seetaam vaa raavanam cha vaa,

martum praayopavishtaah smasteere` lavanavaaridhe`h. 7. 45

Angad began to tell Sampati about Ramachandra. “Shreeman Rama, the son of Raja Dashrath, came to the van with Sita and Lakshman. Ravan kidnapped Stia when Rama and Lakshman were out hunting. Sita was taken away, crying out piteously to Rama. Jatayu fought Ravana to save Sita, but Ravana killed him.

Ramachandra gave Jatayu a lot of prema. He embraced the wounded bird and wiped the dust from his shareer with His matted locks. After that Ramachandra came to Sugriva. We were sent out to look for Sita with instructions to be back within one month. This has not been possible. We have not succeeded in finding Sita, nor could we find Ravana. Now, we all face the penalty of death. If you know anything about them, please tell us.”

Yadi jaanaasi he` pakshinseetaam kathaya nah shubhaan,

angadasya vachah shrutvaa sampatirhrishtamaanasah. 7. 46

Uvaacha matpriyo bhraataa jataayuh plavage`shvaraah,

bahuvarshasahasraante` bhraaatrivaartaa shrutaa mayaa. 7. 47

Vaaksaahaayyam karishye`aham bhavataam plavage`shvaraah,

bhraatuh saliladaanaaya nayadhvam maam jalaantikam. 7. 48

Pashchaatsarvam shubham vakshye` bhavataam kaaryasiddhaye`,

tathe`ti ninyuste` teeram samudrasya vihangamam. 7. 49

Soapi tatsalile` snaatvaa bhraaturdattvaa jalaanjalim,

punah svasthaanamaasaadya sthito neeto hareeshvaraih,

sampaatih kathayaamaasa vaanaraanpariharshayan. 7. 50

The griddhra told the vanars, “Jatayu was my brother. I have heard his name after thousands of years! I promise to help you. However, first take me to the sea. I want to offer oblations for my brother. After that I will tell you my story.”

The monkeys carried Sampati to the edge of the sea. He bathed in the sea and offered oblations for his brother. Then he came back to his cave.

Lankaanaama nagaryaaste` trijootagirimoordhani,

tatraashokavane` seetaa raakshaseebhih surakshitaa. 7. 51

Samudramadhye` saa lankaa shatayojanadooratah,

drishyate` me` na sande`hah seetaa cha paridrishyate`. 7. 52

Gridhratvaaddooradrishtirme` naatra sanshayitum kshamam,

shatayojanavisteernam samudram yastu langhaye`t. 7. 53

Sa e`va jaanakeem drishtvaa punaraayaasyati dhruvam,

ahame`va duraatmaanam raavanam hantumutsahe`,

bhraaturhantaarame`kaakee kintu pakshavivarjitah. 7. 54

Yatadhvamatiyatne`na langhitum saritaam patim,

tato hantaa raghushre`shtho raavanam raakshasaadhipam. 7. 55

Ullanghya sindhum shatayojanaayatam lankaam pravishyaatha vide`hakanyakaam,

drishtvaa samaabhaashya cha vaaridhim punastartu samarthah katamo vichaaryataam. 7. 56

Sampati said, “the city of Lanka is on the peak of the Trikut Parvat. Lanka is in the middle of the samudra. Sitaji is in a place called the Ashok Van, guarded by Rakshasis. I am able to see her because a griddhra’s vision is very powerful. Don’t doubt what I tell you.

Whichever one of you has the capacity to cross the samudra that is one hundred yojans wide, and come back again, will get Janakiji’s darshan. I would have killed Ravana myself – in fact I want to kill him because he killed my brother – but I don’t have wings. So, you try to go across and talk to Janak’s daughter, and come back. Please think it over and decide who should go.”

Kishkindha Kanda

The Eighth Sarga.

Sampati's story.

Shreemahaade`va uvaacha

Atha te` kautukaavishtaah sampaatim sarvavaanaraah,

paprachchhurbhagavan broohi svamudantam tvamaaditah. 8. 1

Sampaatih kathayaamaasa svavrittaantam puraa kritam,

aham puraa jataayushcha bhraatarau roodhayauvano. 8. 2

Bale`na darpitaavaavaam balajignaasayaa khagau,

sooryamandalaparyantam gantumutpatitau madaat. 8. 3

Bahuyojanasaahasram gatau tatra prataapitah,

jataayustam paritraatum pakshairaachchhadya mohatah. 8. 4

Sthitoaham rashmibhirdagdhapakshoasminvindhyamoordhani,

patito doorapatanaanmoorchchhitoaham kapeeshvaraah. 8. 5

Dinatrayaatpunah praanasahito dagdhapakshakah,

de`sham vaa girikootaanvaa na jaane` bhraantamaanasah. 8. 6

Shri Mahadeva said that the vanars were very interested.They told Sampati, "please tell us about yourself."'

Before this, the vanars were agitated and they also had some desires. However, when Sampati reassured them, and told them where Ravana was, and where Sitaji was, they became curious about Sampati's story. No matter how much work a manushya has to accomplish, he needs a little relaxation as well.

'Sampati told the vanars, "Jatayu and I were brothers. When we became young adults we became intoxicated by our own flying power. We flew into the akash to test our power."'

Young people tend to behave rashly without thinking of the possible consequences. They drive fast to reach their destination a few minutes earlier, risking their life and limb, and those of others. If a youngster does this you can understand that he is in the grip of the folly of youth.

‘“We were young and foolish,” said Sampati. “We decided to race towards the Surya to see who could fly faster. Jatayu was my younger brother. He began to burn with the heat of the sun. I covered him with my wings to protect him. My wings got burnt and I fell to the ground. Since then I have been living here, but I don’t have wings. I remained unconscious for many days before regaining consciousness. It is wrong for anybody to attempt to do things that are beyond their capacity.

Shanairunmeelya nayane` drishtvaa tatraashramam shubham,

shanaih shanairaashramasya sameepam gatavaanaham. 8. 7

Chandramaa naama muniraad drashtvaa maam vismitoavadat,

sampaate` kimidam te`adya viroopam ke`na vaa kritam. 8. 8

Jaanaami tvaamaham poorvamatyantam balavaanasi,

dagdhau kimartham te` pakshau kathyataam yadi manyase`. 8. 9

Tatah svache`shtitam sarvam kathayitvaatidukhitah,

abravam munishaardoolam dahe`aham daavavagninaa. 8. 10

Kathtam dhaarayitum shaktto vipaksho jeevitam prabho,

ityukttoatha munirveekshya maam dayaardravilochanah. 8. 11

Shrunu vatsa vacho me`adya shrutvaa kuru yathe`psitam,

de`hamoolamidam dukham de`hah karmasamudbhavah. 8. 12

Karma pravartate` de`he`ahambuddhyaa purushasya hi,

ahankaarastvanaadih syaadavidyaasambhavo jadah. 8. 13

Chichchhaayayaa sadaa yukttastatpaayah pindavatsadaa,

te`na de`hasya taadaatmyaadde`hashche`tanavaanbhave`t. 8. 14

De`hoahamiti buddhih syaadaatmanoahankrite`rbalaat,

tanmoola e`sha sansaarah sukhadukhaadisaadhakah. 8. 15

I saw that there was an Ashram close to where I had fallen," said Sampati. "A Muniraj called Chandrama lived there. He was amazed to see my state. He counselled me."'

It is perfectly true that we get help everywhere, no matter what the situation may be. The Ishwara is everywhere, and He helps us in the form of place, time, animals and birds, and people.

'"Chandrama Muni told me, 'Sampati, look at the state you are in, and how strong you were earlier! Who burnt your wings?'

I told him about the madness of youth. I was very dukhi. 'Maharaj, I will burn myself,' I said. 'I have nothing to live for. Life has no meaning without wings.'

The Muni felt great compassion for me. 'Look, Beta,' he said, 'all the beings in this world get sukha and dukha. Till date, there has never been a single living being who has not got dukha as well as sukha. A courageous person endures dukha after getting sukha, and sukha after getting dukha. A weak-minded person gets sukha and becomes trapped in it. He becomes dukhi when dukha comes.'"'

The stream of sukha-dukha continues to flow in this sansara. Kalidas has written a shloka:

Kasyaikaantam sukhamupanatam dukhame`kaantato vaa,

neechairgachchhatyupari cha dashaa chakrane`mikrame`na.

Just as the wheels of a chariot rotate as the chariot moves, with each part going up and down, sukha and sukha come turn by turn in a manushya's jeevan.

It has never been that anybody got only sukha in his jeevan – or only dukha. Sukha and dukha keep coming one after the other. It is up to the individual to retain his mental balance.

I have walked on paths where no vehicle could go. I have gone where it was difficult to cross over water, or go across a jungle. The paths of jeevan are crooked and difficult; we have to maintance balance as we go over them.

Who is the most dukhi and foolish person in this world?

It is the person who thinks that everything should happen the way he wants.

Oh my brother! You are not the Ishwara! There are other people in this world. They also have a mana, and they have their own thinking and their own path in life. How can anybody live as your slave?

De`hamoolamidam dukham de`hah karmasamudbhavah.

In this sansara, dukha is because of the deha. The deha is created by the separte karmas done by people. Karmas are done because of ahankara in the deha.

The Nyaya Darshan has a Sootra: the manushya gets dukha first.

Why does he get dukha?

It is because he gets a deha.

Why is he born?

His past shubha and ashubha karmas cause him to be born in a form that is appropriate to his past karmas.

Why were those karmas done?

Karmas were done because of the doshas of raaga-dvesha and moha.

Why do doshas come into a person?

It is because of mithya Gnan.

The cause of dukha is getting a shareer. The result of getting a shareer is that the person does good and bad karmas. The result of doing good and bad karmas is that he gets the doshas of raaga, dvesha and moha.

And, the cause of getting doshas is mithya Gnan. Mithya Gnan is the cause of all dukha.

People who are not interested in the Darshan Shastras can never understand the Puranas. The Puranas are commentaries on the Darshan Shastras and Vedanta.

Ahankara is created by avidya. It is jada and it is anadi. The chetan is reflected in it, which is why ahankara seems to be chetan. Just as an iron ball that is heated in fire turns red and looks like fire, the person identifies with the deha. The deha seems to be chetan. The feeling, 'I am the deha' is because of the power of ahankara. And, the whole sansara goes on because of this feeling.

The sansara does not mean bricks and stones etc; it means the feeling, 'I am a paapi, a punyatma; I am sukhi/dulhi' etc.

Kartrittvabhokttritva lakshanah sansaara – the lakshan of the sansara is to feel 'I am the karta; I am the bhokta'.

Somebody said, 'I will become free of the sansara one day.'

When?

'When I have no bricks and stones, no bones, flesh and skin.'

To be free of bricks and stones and bones and flesh and skin is not called being free of the sansara! To be free of the sansara is to be free of the feelings of being the karta and the bhokta, of being the doer and the one who experiences sukha-dukha. Parichhinnata – the feeling of being a separate individual – must also be given up.

You have to reach a stage where you no longer have the abhiman of being a paapi-punyatma, sukhi-dukhi, being a part of the sansara, a jeeva who goes the Swarga-Narak, is subject to rebirth, and is a

separate individual. As long as a person is bound by these feelings he is wandering round in this sansara.

Tanmoola e`va sansaarah sukhadukhaadisaadhakah.

Aatmano nirvikaarasya mithyaa taadaatmyatah sadaa,

de`hoaham karmakartaahamiti sankalpya sarvadaa. 8. 16

Jeevah karoti karmaani tatfalairbaddhyate`avashah,

oordhvaadho bhramate` nityam paapa punyaatmakah svayam. 8. 17

Kritam mayaadhikam punyam yagnadaanaadi nishchitam,

svargam gatvaa sukham bhokshya iti sankalpavaanbhave`t. 8. 18

Tathaivaadhyaasatastatra chiram bhuktvaa sukham mahat,

ksheenapunyah patatyarvaaganichchhankarmachoditah. 8. 19

To believe yourself to be parichhinna – an individual who goes to loka-paraloka, feels sukh-dukhi, believes sukha-dukha to be the result of paapa-punya, is agnan.

Agnan is caused by avidya.

This nirvikar Atma identifies with the mithya ahankara and falls into a mixture of mitya perplexities. Then he does the kalpana, 'I am this deha, and the karta of karmas.' He makes sankalpas and does karmas. Since he has the feeling of being the karta he has to experience the fruits of his good and bad actions.

Somebody says, 'I have done a great deal of punya. I have done many Yagna-Yaags, etc. I will go to Swarga and enjoy great sukha.' This is a false, foolish belief; it is an adhyas. To not understand the reality of something and mistake it for something quite different is adhyas. A person feels, 'I am sukhi. The sukha is a result of punya.' Punya is used up when it gives its fruit of sukha. The peson falls again. This is the cause of rebirth.

Patitvaa mandale` che`ndostato neehaarasanyutah,

bhoomau patitvaa vreehyaadau tatra sthitvaa chiram punah. 8. 20

Bhootvaa chaturvidham bhojyam purushairbhujyate` tatah,

re`to bhootvaa punaste`na ritau streeyonisinchatah. 8. 21

Yoniraktte`na sanyukttam jaraayuparive`shtitam,

dine`naike`na kalalam bhootvaa roodhatvamaapnuyaat. 8. 22

Tatpunah pancharaatre`na budbudaakaarataamiyaat,

saptaraatre`na tadapi maansape`shitvamaapnuyaat. 8. 23

Pakshamaatre`na saa pe`shee rudhire`na pariplutaa,

tasyaa e`vaankurotpattih panchavinshatiraatrishu. 8. 24

Greevaa shirashcha skandhashcha prishthavanshastathodaram,

panchadhaangani chaike`kam jaayante` maasatah kramaat. 8. 25

Paanipaadau tathaa paarshvah katirjaanu tathaiva cha,

maasadvayaatprajaayante` krame`naiva na chaanyathaah. 8. 26

Tribhirmaasaih prajaayante` angaanaam sandhayah kramaat,

sarvaangulyah prajaayante` kramaanmaasachatushtaye`. 8. 27

Naasaa karnau cha ne`tre` cha jaayante` panchamaasatah,

dantapankttirnakhaa guhyam panchame` jaayate` tathaa. 8. 28

Arvaakshanmaasatashchhidram karnayorbhavati sfutam,

paayurme`dhamupastham cha naabhishchaapi bhave`nnrinaam. 8. 29

Sapte` maasi romaani shirah ke`shaastathaiva cha,

vibhakttaavayavatvam cha sarvam sampadyate`ashtame`. 8. 30

The jeevatma passes through the sphere of the Chandrama and comes into the earth. It enters some seed like millet or wheat, and becomes one of four kinds of food. A manushya eats the food and the jeevatma

becomes a sperm in the shareer or a purush. From there it goes into the womb of a stree and becomes a foetus. It grows steadily, day by day and month by month. It has hair by the seventh month, and all its limbs are formed by then.

Jathare` vardhate` garbhah striyaa e`vam vihangama,

panchame` maasi chaitanya jeevah praapnoti sarvashah. 8. 31

Naabhisootraalparandhre`na maatribhukttaannasaaratah,

vardhate` garbhagah pindo na mriye`ta svakarmatah. 8. 32

Smritvaa sarvaani janmaani poorvakarmaani sarvashah,

jatharaanalataptoayamidam vachanamabraveet. 8. 33

Naanaayonisahastre`shu jaayamaanoanubhootavaan,

putradaaraadi sambandham kotishah pashubaandhavaan. 8. 34

Kutambabharanaasakttyaa nyayaanayaayairdhanaajanam,

kritam naakaravam vishnuchintaam svapna`api durbhagah. 8. 35

The baby is fully developed by the eighth month. Chetana comes into it in the fifth month. It remembers its previous births and karms done in them.

Idaaneem tatfalam bhunje` garbhadukham mahattaram,

ashaashvate` shaashvatavadde`he` trishnaasamanvitah. 8. 36

Akaaryaanye`va kritavaanna kritam hitamaatmanah,

itye`vam bahudhaa dukhamanubhooya svakarmatah. 8. 37

Kadaanishkramanam me` syaadgarbhaannirayannibhaat,

ita oordhvam nityamaham vishnume`vaanupoojaye`. 8. 38

Ityaadi chintayanjeevo yoniyantraprapeeditah,

jaayamaanoatidukhe`na narakaatpaatakee yathaa. 8. 39

Pootivranaannipatitah krimire`sha ivaaparah,

tato baalyaadidukhaani sarva e`vam vibhunjate`.8. 40

The jeeva thinks, “now I have even forgotten Bhagwan! Now I have to suffer the dukha of being in the womb. After I am born I will do karmas by which I don’t have to come into the sansara again.”

Actually, this feeling of being the karta and bhokta is the sansara. It is because of this that a manushya has to experience dukha in the sansara. The infant drops out from the mother’s shareer like a maggot falls out of a wound. All beings have to suffer in different ways.

Tvayaa chaivaanubhootaani sarvatra viditaani cha,

na varnitaani me` gridhra yauvanaadishu sarvatah. 8. 41

E`vam de`hoahamityasmaadabhyaasaannirayaadikam,

garbhavaasaaddukhaani bhavantyabhinive`shatah. 8. 42

Tasmaadde`hadvayaadanyamaatmaanam prakrite`h param,

gnaatvaa de`haadimamataam tyaktvaatmagnaanavaan bhave`t. 8. 43

Jaagradaadivinirmukttam satyagnaanaadilakshanam,

shuddham buddham sadaa shaantamaatmaanamadhaaraye`t. 8. 44

Chidaatmani parignaate` nashte` mohe`agnasambhave`,

de`hah patatu vaarabdhakarmave`ge`na tishthatu. 8. 45

Yogino na hi dukham vaa sukham vaagnaanasambhavam,

tasmaadde`he`na sahite` yaavatpraarabdhasankshayah. 8. 46

Taavattishtha sukhe`na tvam dhritakanchukasarpavat,

anyadvakshyaami te` pakshin shrunu me` paramam hitam. 8. 47

There is dukha in youth and dukha in old age.

What is that dukha?

The adhyas, 'I am the deha' is the cause of Swarga-Narak and punarjanma. That is why we should give up mamata for the deha and we should practice Gnan.'

Mahatmaji explained to me that this Atma of ours has – in the jagrit awasta – the lakshan of mukta Satya and mukta Gnan. It is shuddha and buddha and always shanta.

When we get the Gnan that we are actually the chetan Atma – the Chidatma – the moha etc that are caused by agnan are destroyed. Then, the person doesn't care whether the shareer stays alive or not.

Some people feel that they will be happy when all the causes of their dukha are removed. They are wrong! Causes for dukha will always be there in the sansara, and every manushya will have to live through them. If somebody wants that there should be no war, no hot breeze should blow, there shold be no surya and no stars, nobody should say anything that is hurtful to him or do anything he doesn't like, and that everybody should be a puppet of his mana – he will always be dukhi. The jeevan of such people is surrounded by dukha, because there will never be a time when everything is perectly suited to his preferences.

Just as the second hand on the face of a clock keeps moving forward every second, jeevan also keeps moving away from every object, time and place. A person who tries to prevent this is bound to be dukhi. That, which is at the root of all this is the feeling, *'de`hoahamityasmaadabhyaasannirayaadikam* – I am the deha.'

The deha is made of hundreds of substances – how can it be one 'I'? It is like a car that is made of several componants. People have become used to believing that their deha is their 'I', and identify with the deha instead of being aware that they are the Atma.

If a manushya calls himself the deha, why should he be averse to going to Narak? What is there in Narak that is not in the deha? Stool, urine, mucus, blood, bones, flesh, skin – all these are in the deha and also in Narak.

The meaning of the word *nara* - meaning a manushya – got the affix ‘k’ and became *narak*. The shareer is Narak. What is there in Narak that is new to a person who believes his shareer to be his ‘I’ and ‘mine’?

This is why a baby in the womb feels dukha!

Do the vivek that your shareer is beyond the sthoola shareer and as well as the sookshma shareer, and also Prakriti. Let your ‘I’ become detached from them; become an Atmagnani.

A manushya sometimes gets abhiman about his *samajhdaaree* – meaning, his wisdom and understanding. He says, ‘my samajh is right and the samajh of others is wrong.’ Such people remain dukhi. *Naasamajhee* – lack of samajh – and samajhdari keep rotating. Sometimes, you have samajh and the other person becomes nasamajh, and sometimes this is reversed. People who want the sansara to remain unchanged are averse to change. They are on the wrong path.

Nobody has been given the task of making other people better, or to become their advocate! Nobody has asked you to change or improve anybody. You have taken the task on yourself and are becoming dukhi!

‘So, we should do vivek about our swarup. People have mamata for their deha, etc. This mamata should be given up. You should obtain knowledge about your swarup. Our swarup is free of the three avasthas of jagrit, svapna and sushupti. Jagrit is not there in svapna and svapna is not there in the jagrit avastha. Neither jagrit nor svapna are there in the sushupti avastha; nor is sushupti in either of these. However, there is something that is present in all three avasthas.

Then, who are you?

You are the one who is present in all three avasthas! That means, kaala, sthana and vastu cannot sever you. This is your lakshan!

That, which anybody can call false, is not our Atma. Any kalpana can be dismissed as false – for example, Swarga, Narak, paroksha and aparoksha etc – but your Atma – your Self – cannot be dismissed as false.

Satya is that, which cannot be imagined as mithya in any avastha. If you say that the Atma is mithya – that you have experiences that the Atma is mithya – then, what you experienced was mithya. You are the Satya.

The Satya is. Satya and Gnan can never be negated. Gnan is to illuminate everything else, but no external source to illuminate it is needed. This is the lakshan of the Atma – everything is illuminated by it, and it is self-illuminating. It is shuddha; there is no Maya in it, nor any of the three avasthas. The Atma is buddha; there is no agnan in it.

The Atma is shuddha – there is no Maya in it; nor any karya of Maya. And, it is buddha – it is free of avidya and avidya's karya. It is in the middle of all vikshep and is free of all vikshep. You should decide that this Atma is your real Self.'

Somebody asks, 'how was this srishti made?'

Shri Harsh has given a beautiful answer:

'Chidaatmani svaprakaashe` brahmani sukhamaashraye` - I am sitting, happy in my svayamprakash chit-swarup Parambrahma Paramatma.

Doore` aastaam srishticharchaa – leave this topic of how the srishti was made and how it will end to those whose buddhi is empty. It is intellectual nonsense.'

Does your buddhi have the capacity to reach the adi of this srishti? How will you get this sakshatkara? You will have to imagine what happened.

Where will the anta of thie srishti be? If your buddhi is not there at that time, how will you see about what happens when the srishti ends? That will also be a kalpana. The kalpana of the adi-anta of the buddhi is done while you still have buddhi. Both the adi and the anta are imagined. The buddhi has no adi and it has no anta.

'As soon as a person gets complete Gnan about the Chidatma, the moha caused by agnan is destroyed. Then, it matters not whether the shareer remains or not.

When a machine is made, it is decided how many times it will rotate – this is the prarabdha of the shareer. It is decided how many times the heart will expand and shrink, how much heat and cold – dukha and sukha – it will endure. This is the prarabdha of a jeevatma.

The ability to endure dukha-sukha, the span of life, and the strength of the machine – the power of the karmas a person does – results in how long the machine will last.

The deha may be retained, or it may get spoiled; why do you worry about it? If you destroy yourself, you will get the paapa of Atma-hatya – killing yourself. How long will you be able to keep the deha alive?

A Yogi does not experience sukha-dukha caused by agnan, so let the shareer remain until its prarabdha is over. It is like a snake's skin. Don't have the moha of wanting to hold on to it, or the moha of wanting to give it up.'

Tre`taa yuge` daasharathirbhootvaa naaraayanoanyayah,

raavanasya vadhaarthaaya dandakaanaagamishyati. 8. 48

Seetayaa bhaaryayaa saardham lakshmane`na samanvitah,

tatraashrame` janakajaam bhraatribhyaam rahite` vane`. 8. 49

Raavanashchauravanneetvaa lankaayaam sthaapayishyati,

tasyaah sugreevanirde`shaadvaanaraah parimaargane`. 8. 50

Aagamishyanti jaladhe`steeram tatra samaagamah,

tvayaa taih kaaranavashaadbhavishyati na sanshayah. 8. 51

Tadaa seetaasthitim te`bhyah kathayasva yathaarthatah,

tadaiva tava pakshau dvaavutpatsye`te` punarnavau. 8. 52

sampaatiruvaacha

Bodhayaamaasa maam chandranaamaa munikule`shvarah,

pashyantu pakshau me` jaatau nootanaavatikmalau. 8. 53

Svasti voastu gamishyaami seetaam drakshyatha nishchayam,

yatnam kurudhvam durlanghyasamudrasya vilanghane`. 8. 54

Yannaamasmritimaatratoaparimitam sansaaravaaraannidhim teertvaa gachchhati durjanoapi paramam vishnoh padam shaashvatam,

tasyaiva sthitikaarinastrijagataam raamasya bhakttaah priyaa yooyam kim na samudramaatratarane` shakttaah katham vaanaraah. 8. 55

Sampati said, “Chandrama Muni told me, ‘sakshat Narayana will manifest as Rama, son of Dashrath, in the Treta Yuga. He will come to the Dandak Van with Sita and Lakshman. Sita will be kidnapped. Vanars will be sent by Sugriva to look for Sita. You will meet them and tell them where she is. When you give them this information new wings will appear on your shareer.’

Chandrama Muni’s words have come true. Look! I have grown new, tender wings! May all of you get kalyan! You will get Sitaji’s darshan. Now, try to cross over this samudra which is very difficult to cross over. He, whose very name enables a jeeva to cross over the samudra of this sansara and get Vishnu-pada, even if he is a bad person, has come as Shri Ramachandra. You are His beloved bhaktas and sakhas. It should not be difficult for you to go across this comparatively small samudra.”

Kishkindha Kanda

The Ninth Sarga

Discussion about crossing the samudra

Shreemahaade`va uvaacha

Gate` vihaayasaa gridhraraaje` vaanarapungavaah,

harshe`na mahataavishtaah seetaadarshanalaalasaah. 9. 1

Oochuh samudram pashyanto nakrachakrabhayankaram,

tarangaadibhirunnaddhamaakaashamiva durgraham. 9. 2

Parasparamavochanvai kathame`nam taraamahe`,

uvaacha chaangadastatra shrunudhvam vaanarottamaah. 9. 3

Bhavantoatyantabalinah shooraashcha kritavikramaah,

ko vaatra vaaridhim teertvaa raajyakaarya karishyati. 9. 4

E`te`shaam vaanaraanaam sa praanadaataa na sanshayah,

taduttishthatu me` sheeghram purato yo mahaabalah. 9. 5

Vaanaraanaam cha sarve`shaam raamasugreevayorapi,

sa e`va paalako bhooyaannaatra kaaryaa vichaaranaa. 9. 6

Ityuktte` yuvaraaje`na tooshneem vaanaarasainikaah,

aasannochuh kinchidapi parasparavilokinam. 9. 7

'Sampati flew off, leaving the vanars happy and excited. All the vanars were eager to get Sitaji's darshan, but the sight of the samudra filled them with fear.

Angadji was the leader of the group. He told them, "all of you have enormous strength and valour. Tell me who, amongst you, can go across the samudra and give prana-daan to us all. Let that vanar stand up."

Without exception, all the vanars remained sitting. Nobody stood up.

Angada uvaacha

Uchyataam vai balam sarvaih pratye`kam kaaryasiddhaye`,

ke`na vaa saadhyate` kaaryam jaaneemastadanantaram. 9. 8

Angadasya vachah shrutvaa prochurveeraa balam prithak,

yojanaanaam dashaarabhya dashottaragunam jaguh. 9. 9

Shataadarvaagjaambavaanastu praaha madhye` vanaukasaam,

puraa trivikrame` de`ve` paadam bhoomaanalakshanam. 9. 10

Trihsaptakritvoahamagaam pradakshinavidhaanatah,

idaaneem vaardhakagrasto na shaknomi vilanghitum. 9. 11

Angadoapyaaha me` gantum shakyam param mahodadhe`,

punarlanghanasaamarthyam na jaanaamyasti vaa na vaa. 9. 12

Tamaaha jaambavaanveerastvam raajaa no niyaamakah,

na yukttam tvaam niyokttum me` tvam sanarthoasi yadyapi. 9. 13

Angad said, “very well; each of you tell us what is your capacity, so that we know the distance each of you can cross.”

Some vanars said they could cross ten yojans in one leap, some said twenty, some thirty, and even forty yojans. Jambavan said, “I had done twenty one parikramas of Bhagwan Trivikram when He covered all the three lokas with one footlength. Now I am old and no longer have the strength of my young days. Now, I can’t even cross over this samudra.”

Amgad said, “I can go across the samudra, but I’m not sure of being able to coma back again.”’

Angada uvaacha

E`vam che`tpoorvavatsarve` svapsyaamo darbhavishtare`,

ke`naapi na kritam kaaryam jeevitum cha na shakyate`. 9. 14

Tamaaha jaambavaanveero darshayishyaami te` suta,

ye`naasmaakam kaaryasiddhirbhavishyatyachire`na cha. 9. 15

People say that Angad feared some restriction in returning from Lanka. Mandodari could stop him. She just had to command him to stay and he would have to obey her, because she and Tara were very close.

'Jambavan said, "You are the leader of our group, Angadji. We are all under your command. How can we send you to Lanka?"

Angad said, "in that case, all we can do is lie down on the grass and die, because we have not done Ramachandra's work. There is no point in staying alive."

Jambavan said, "O valorous warrior! Don't be dejected! I will tell you who will achieve the work in hand!"

Ityuktvaa jaambaavanpraaha hanumantamavasthitam,

hanumankim rahastooshneem stheeyate` kaaryagaurave`. 9. 16

Praapte`agne`va saamarthyam darshayaadya mahaabala,

tvam saakshaadvaayutanayo vaayutulyaparaakramah. 9. 17

Raamakaaryaarthame`va tvam janitoasi mahaatmanaa,

jaatamaatre`na te` poorvam drishtvodyantam vibhaavasum. 9. 18

Pakvam falam jighrikshaameetyutplutam baalache`shtayaa,

yojanaanaam panchashatam patitoasi tato bhuvi. 9. 19

Atastvadbalamaahaatmyam ko vaa shaknoti varnitum,

uttishtha kuru raamasya kaaryam nah paahi suvrata. 9. 20

Jambavan called out to Hanumanji, "Hanuman! Why are you sitting quietly by yourself? There is such important work to be done and you

are sitting quietly, like a person who doesn't know anything! Show your might today! You are Vayu-putra, as strong as Vayu Devta! You are born to do Rama's work!"'

Goswamiji has written:

Raamakaaja lagi tava avataaraa,

sunu kapi bhayau parvataakaaraa.

As soon as Hanumanji heard that he had been born to do Rama's work he became a huge as a mountain!

'Jambavan said, "when you were born you leapt up five hundred yojans into the air to catch the sun, thinking it was a ripe fruit, and you wanted to eat it. Who can describe your great strength? Do Rama's work! Protect our prana!"

Shrutvaa jaambavato vaakyam hanoomaanatiharshitah,

chakaara naadam sinhasya brahmaandam sfotayanniva. 9. 21

Babhoova parvataakaarastrivikrama ivaaparah,

langhayitvaa jalanidhim kritvaa lankaam cha bhasmasaat. 9. 22

Raavanam sakulam hatvaa ne`shye` janakanandineem,

yadvaa baddhvaa gale` rajjvaa raavanam vaamapaaninaa. 9. 23

Lankaam saparvataam dhritvaa raamasyaagre` kshipaamyaham,

yadvaadrishaiva yaasyaami jaanakeem shubhalakshanaam. 9. 24

Shrutvaa hanumato vaakyam jaambavaanidamabraveet,

drishtvavaagachchha bhadram te` jeevanteem jaanakeem shubhaam. 9. 25

Pashchaadraame`na sahito darshayishyasi paurusham,

kalyaanam bhavataadbhadra gachchhataste` vihaayasaa. 9. 26

Gachchhantam raamakaaryaartham vaayustvaamanugachchhatu,

ityaasheerbhih samaamantrya visrishtah plavagaadhipaih. 9. 27

Mahe`ndraadrishiro gatvaa babhoovaadbhutadarshanah. 9. 28

Mahaanage`ndrapratimo mahaatmaa
suvarnavarmoarunachaaruvaktrah,

mahaafaneendraabhasudeerghabaahurvaataatmajoadrishyata
sarvabhootaih. 9. 29

Hanumanji was filled with a great elation. He roared like a lion, as thought he would shatter the universe! He became huge, like a mountain. "I will go across the samudra to Lanka!" he roared. "I will burn Lanka to ashes! I will kill Ravana along with his whole clan and bring Janaknandidi away from Lanka. Or else, I will tie Ravana up with a rope and drag him with my left hand with the mountain and all, and place him before Ramachandra!

Or else, I will see Janaki and come back – tell me what I should do when I reach Lanka."

Jamabavan told Hanumanji, "all you have to do is to get Janakiji's darshan. See that she is living, and come back. After that Ramachandra will show His valor in whichever way He feels is best.

He Kalyan! You are Kalyan! You will be going by the akash-marg to do Ramachandra's work. May Vayu assist you in every way!"

Jambavan gave ashirvad to Hanumanji.

Hanumanji leaped up to the summit of the Mahendra Parvat. It was an amazing sight – as though a mountain was standing on a mountain!'

Hanumaji's shareer is described as looking like a mountain. The colour of his shareer was golden. His face was red like the sun, his arms were very long, like the Shesha Nag! All the vanars saw this form of Hanumanji on top of the Parvat.

This is how the Kishkindha Kand is concluded.

Sundar Kanda

The first Sarga

Hanumanji's going to Lanka

Shreemahaade`va uvaacha

Shatayojanavisteernam samudram makaraalayam,

lilanghayishuraanandasandoho maarutaatmajah. 1. 1

Dhyaatvaa raamam paraatmaanamidam vachanamabraveet,

pashyantu vaanaraah sarve` gachchaantam maam vihaayasaa. 1. 2

Amogham raamanirmukttam mahaabaanamivaakhilaah,

pashyaamyadyaiva raamasya patneem janakanandineem. 1. 3

Kritaarthoaham kritaarthoaham punah pashyaami raaghavam,

praanaprayaanasamaye` yasya naama sakritsmaran. 1. 4

Narasteertvaa bhavaambhodhimapaaram yaati tatpadam,

kim punastasya dootoaham tadangaangulimudrikah. 1. 5

Tame`va hridaye` dhyaatvaa langhyaamyalpavaaridhim,

ityukttvaa hanumaanbaahoo prasaaryaayatavaaladhih. 1. 6

Rijugreevordhvadrishtih sannaakunchitapadadvayah,

Dakshinaabhimukhastoornam pupluve`anilavikramah. 1. 7

In Sanskrit, the word *samudra* means – *samyak udrichyate` iti samudrah* – that, in which a flood-tide comes and an ebb-tide comes, is called a samudra. Or else, *mudraa* can mean a position of the shareer, a ring worn on the finger, or a coin, etc. It can also mean Laxmiji. *Sa-mudra* means, 'with Laxmi'. That, in which Laxmi stays, whose daughter Laxmi is, is called 'samudra'.

‘Seeing the hundred yojan expanse of the samudra did not reduce Hanumanji’s treasury of anand. He had no doubts, no fear, and no dilemma. It was as though spurts of anand filled him continuously.

Hanumanji did Rama’s dhyana. Then he told the vanars, “O Vanars! I am going by the akash-marg. Don’t consider me to be Hanuman; consider me to be Ramachandra’s baan, which is unfailing. Today itself I will see Janakiji. I am krita-kritya – I am successful! I will come back and then I will see Rama. I am the emissary of the one whose name has such power that if a manushya remembers it at the time of mrityu he crosses over the sagar of janma-maran. Ramachandra has given me the mudrika He wears on His finger. He is seated in my hriday. What obstacle can this small samudra create for me?”

Shri Hanumanji spread out his tail and straightened his neck. He bent both knees and turned his eyes towards the akash. Facing south, he leapt up into the air like a great gust of wind.

Aakaashaattvaritam de`vairveekshyamaano jagaama sah,

drishtvaanilasutam de`vaa gachchhantam vaayuve`gatah. 1. 8

Pareekshanaartham tattvasya vaanarasye`damabruvan,

gachchhatye`sha mahaasattvo vaanaro vaayuvikramah. 1. 9

Lankaam prave`shtum shaktto vaa na vaam jaaneemahe` balam,

e`vam vichaarya naagaanaam maataram surasaabhidhaam. 1. 10

Abraveedde`vataavrindah kautoohalasamanvitah,

gachchha tvam vaanare`ndrasya kinchidvighnam samaachara. 1. 11

Gnaatvaa tasya balam buddhim punare`hi tvaraanvitaa,

iyukttaa saa yayau sheeghram hanumadvighnakaaranaat. 1. 12

Aavritya maargam puratah sthitvaa vaanaramabraveet,

e`hi me` vadanam sheeghram pravshasva mahaamate`. 1. 13

De`vaistvam kalpito bhakshyah kshudhaasampeeditaatmanah,

taamaaha hanumaanmaataraham raamasya shaasanaat. 1. 14

The Devtas were watching. They wondered whether Hanumanji would be able to achieve Rama's work. They called Surasa, the mother of the Nagas, and told her, "we want to test Hanumanji's bala and buddhi. Please go and assess these and come back."'

The prana-shakti and the pragna-shakti – meaning, the physical strength and intelligence – are both upadhis of the Ishwara. Bhagwan is all-powerful and omniscient, and that is why He is called sarvashaktimaan and sarvagna.

'The Devtas said, "Rama's pragna and bala have come into Hanumanji at this time. That is why he can defeat Ravana. So, go and test him and then come back to us."

Surasa went and stood in Hanumanji's path. She told him, "Hanumanji, come into my mouth first. Only then can you go on your way."

"Why?"

"Because the Devtas have made you my food and I am hungry."

Gachchaami jaanakeem drashtum punaraagamya satvarah,

raamaaya kushalam tasyaah kathayitvaa tvadaananam, 1, 15

Nive`kshye` de`hi me` maargam suratpaayai namoastu te`,

ityukttvaa punare`vaaha surasaa kshudhitaasmyaham. 1. 16

Pravishya vadan te`adya gachchhaami tvarayaanvitah,

ityuktto hanumaanaaha mukham sheeghram vidaaraya. 1. 17

Pravishya gachchha me` vaktram no che`ttvaam bhakshayaamyaham,

ityuktvaa yojanaayaamade`ho bhootvaa purah sthitah. 1. 18

Drishtvaa hanoomato roopam surasaa panchayojanam,

mukham chakaara hanuman dvigunam roopamaadadhat. 1. 19

Tatashchakaara surasaa yojanaanaam cha vinshatim,

vaktram chakaara hanumaanstrinshadyojanasammitam. 1. 20

Tatashchakaara surasaa panchaashadyojanaayatam,

vaktram tadaa hanoomaanstu babhoovaangushthasannibhah. 1. 21

Pravishya vadanam tasyaah punare`tya purah sthitah,

pravishto nirgatoaham te` vadanam de`vi te` namah. 1. 22

Hanumanji said, "Mataji, I am on my way to obey Rama's aagna to go to Lanka and see Janakiji. I will first see Janakiji and then give the information to Rama. You may eat me after that. I do not fear mrityu. It comes to us all, sooner or later. Mrityu is nothing to be afraid of; it is a certainty. So please let me complete my work, and after that is done, you can do what you want. I bow down to you."

E`vam vadantam drishtvaa saa hanoomantamathaabraveet,

gachchha saadhaya raamasya kaaryam buddhimataam vara. 1. 23

De`vaih sampre`shitaaham te` balam jignaasubhih kape`,

drishtvaa seetaam punargatvaa raamam drakshyasi gachchha bhoh. 1. 24

Ityuktvaa sa yayau de`valokam kvayusuth punah,

jagaama vaayumaarge`na garutmaamiva pakshiraat. 1. 25

Samudroapyaaha mainaakam manikaanchanaparvatam,

gachchhatye`sha mahaasattvo hanumaanmaarutaatmajah. 1. 26

Raamasya kaaryasiddhyartham tasya tvam sachivo bhava,

sagarairvarddhito yasmaatpuraaham saagaroabhavam. 1. 27

Tasyaanvaye` babhoovaasau raamo daasharathih prabhuh,

tasya kaaryaarthasiddhyartham gachchhatye`sha mahaakapih. 1. 28

Surasa said, “no – no! First come into my mouth; otherwise I will chew you up!”

Hanumanji said, “all right; open your mouth.”

Surasa opened her mouth. Hanumanji made his form one yojan wide. Surasa made her mouth five yojans wide. Hanumanji became twice as big. They went on increasing in this manner until Surasa made her mouth fifty yojans wide. Hanumanji immediately became as small as a manushya’s thumb. He flew into her mouth and out again, in a flash.

“Look, Mataji,” said Hanumanji, “ I went into your mouth and came out again.”

Surasa said, “Hanuman! Go your way! You can indeed succeed in doing Ramji’s work. There are times when a sevak has to be even smarter than his Swami; otherwise how can he give sukha to his Swami? The Swami doesn’t think about his own sukha – the sevak has to think about his Swami’s sukha.

The Devtas had sent me to test your bala and buddhi. Go – you will meet Sita and then meet Rama.”

Surasa went back to Devloka, and Hanumanji flew towards Lanka.

Samudra told Mainak Parvat to come out from the bottom of the sea. “Come up, Mainak. My ancestor, Sagar, increased my expanse. Rama is born in Sagar’s vansha. It is to do Rama’s work that Hanumanji is going to Lanka. I want you to help him in the task of doing Rama’s work.”’

At the time when Indra began to cut off the wings of mountains – parvats had wings in those times, and could move from one place to another – Samudra had hidden Mainak in its depths to save him. So it was Mainak’s duty to do what Samudra asked him to do.

Tvamuttshtha jalaattoornam tvayi vishramya gachchhatu,

sa tathe`ti praadurabhoojjala madhyaanmahonnatah. 1 29

Naanaamanimayaih shringaistasyopari naraakritih,

praaha yaantam hanoomantam mainaakoaham mahaakape`. 1. 30

Samudre`na samaashtistvaadvishraamaaya maarute`,

aagachchhaamritakalpaani jadghvaa pakvafalaani me`. 1. 31

Vishramyaatra kshanam pashchaadgamishyasi yathaasukham,

e`vamukttoatha tam praaha hanoomaanmaarutaatmajah. 1. 32

Gachchhato raamakaaryaartham bhakshanam me` katham bhave`t,

vishraamo vaa katham me` syaadgantavyam tvaritam mayaa. 1. 33

Ityuktvaa sprishtashikharah karaagre`na yayau kapih,

kinchiddooram gattasyaasya chhayaam chhaayaagrahoagraheet. 1. 34

Mainak rose up out of the sea with sparkling gems and fruit-laden trees. He told Hanumanji, "I have come to offer you some rest and refreshment. Please rest awhile and eat the fruits that are as sweet as amrita, and then go on your way."'

Look – even in the middle of the sea Hanumanji got a place to rest and refresh himself by Ramji's kripa!

I know a Mata who wanted to end her life. She got up in the night when everyone was asleep, and jumped into the well in the courtyard of their house. She felt she was being held up on somebody's hands. Her clothes did not get wet. She sat like this for several hours.

In the morning, her family members began to look for her. They heard her voice chanting 'Sita-Rama, Sita-Rama' coming from the well. They brought her out and heard her story. They looked inside the well; there was no sign of anybody being there. The Mata was not hurt in any way and her clothes did not get wet. She lived for fifteen years after this incident.

Bhagwan protects His bhaktas everywhere. Those who feel unprotected lack faith in Bhagwan.

'Hanumanji told Mainak, "I am going on Rama's work – how can I think of my own comfort before His work is done? How can I rest, or eat? I have to go as quickly as possible." He touched Mainak with his hand as a sign of respect, and flew on.

A little further Hanumanji encountered Simhika. Simhika stayed under the water. She would catch the chaya – shadow – of whoever flew over the samudra above her, and eat them.'

The Pratibimbavadi Vedantis give this as an example. They say that even the pratibimba – the reflection or shadow – is Satya, and that it is caught to catch the person whose shadow it is. The jeevatma is a pratibimba of the Paramatma, who is the bimba. It is subject to sukha and dukha, Swarga and Narak, etc. A manushya gets kalyan only when he gets bodha about his being the bimba and not the pratibimba. The bimba is the Paramatma and the pratibimba is the jeevatma. The believers of the Vivaran principle say that the pratibimba is Satya. They give an elaborate explanation for this. They say that the abhasa is mithya and the pratibimba is Satya. This is how a chaya purush – a shadow that acts like a separate person – is achieved.

Simhikaa naama saa ghoraa jalamadhye` sthitaa sadaa,

aakaashagaaminaam chhaayaamaakramyaakrishya bhakshaye`t. 1. 35

Tayaa griheeto hanumaanshchintayaamaasa veeryavaan,

ke`ne`dam me` kritam ve`garodhanam vighnakaarinaa. 1. 36

Drishyate` naiva koapyatra vismayo me` prajaayate`,

e`vam vichintya hanoomaanagho drishtim prasaarayat. 1. 37

Tatra drishtvaa mahaakaayam simhikaam ghoraroopineem,

papaata salile` toornam padbhyaame`vaahanadrushaa. 1. 38

Punaruplutya hanumaandakshinaabhimukho yayau,

tato dakshinamaasaadya koolam naanaafaladrumam. 1. 39

Naanaapakshimrigaakeernam naanaapushpalataavritam,

tato dadarsha nagaram trikootaachalamoordhani. 1. 40

Praakaaraibahubhiryukttam parikhaabhishcha sarvatah,

prave`kshyaami katham lankaamiti chintaaparoabhavat. 1. 41

Raatrau ve`kshyaami sookshmoaham lankaam raavanapaalitaam,

e`vam vichintya tatraiva sthitvaa lankaam jagaama sah. 1. 42

Simhika stayed under the water and caught the pratibimba of any being that flew overhead, and pulled the bimba down and ate it. She caught Hanumanji's shadow. Hanumanji wondered, "why has my movement stopped? I cannot see anybody. This is very strange." He looked down at the samudra and saw the Maya form of Simhika.'

Simhika is the mother of the planet Rahu, a demon who causes an eclipse of the sun. Rahu is called *'sairhike`ya'* – Simhika's putra, the son of a shadow. This is how the Devtas and the Asuras are different.

How does an eclipse happen? It happens with a chaya – the shadow of the moon on the sun causes an eclipse. A Devta stays in the chaya, and he covers up the sun or moon, and there is an eclipse. This Devta is called Asura-roop because he blocks light, and that is why he is called the son of Simhika.

'Hanumanji gave two hard kicks to Simhika, since he was flying and could not kick with one foot. Then he turned to the south and flew on. When he reached the island of Lanka he saw that there was a beautiful city on the summit of a mountain that had three peaks. The city was rich with lavish verdure, trees laden with fruits and flowers, and fortified with a high wall behind a deep moat. "How will I enter Lanka?" thought Hanumanji. "I will go in after dark, in a tiny form," he decided. He stayed where he was, waiting for evening to come.

Dhritvaa sookshmam vapurdvaaram pravive`shaprataapavaan,

tatra lankaapuree saakshaadraakshaseeve`shadhaarinee. 1. 43

Pravishantam hanoomantam drishtvaa lankaa vyatarjayat,

kastvam vaanararoope`na maamanaadritya lankineem. 1. 44

Pravishya choravadraatrau kim bhavaankartumichchhati,

ityukttvaa roshataamraakshee paade`naabhijaghaana tam. 1. 45

Hanumaanapi taam vaamamushtinaavagnayaahanat,

tadaiva patitaa bhoomau raktamudvamatau bhrisham. 1. 46

Utthaaya praaha saa lankaa hanumantam mahaabalam,

hanooman gachchha bhadram te` jitaa lankaa tvayaanagha. 1. 47

Hanumanji started to go into the city when it became dark. He was stopped by the Vastu Devta.'

When a Vastu-puja is done, a Devta comes and sit in that place. The Devta protects it from any harm, like a fire, thieves coming in and stealing things, from ill-will and strife, etc. All these are the responsibility of the Vastu Devta. Times have changed and people no longer believe in these things. The manushya has become the Devta of all Devtas!

'When Lankini saw Hanumanji entering the city of Lanka she stopped him as she had stopped many others before him. "He – who are you, in the form of a vanar, coming at night like a thief? What is your intention?"

Lankini kicked Hanumanji, but he evaded her foot and hit her with his left fist. She fell to the ground, vomiting blood. She said, "Hanumanji, go in. You have conquered Lanka."'

A remarkable thing is stated here – *puraaham brahmanaa prokttaa hyashtaavinshatiparyaye`* - Ramachandra was born in the twenty eighth Treta.

Most people believe that Bhagwan Rama's Avatar took place in the seventeenth or twenty third Treta. That indicates that Shri Rama came crores of years back. However, Ramavatar took place in this Treta, which means, that the Dwapar Yuga of eight lakh sixty four thousand years, and the five thousand years of the Kali Yuga. It is possible that some portion of the Treta Yuga remained, in which case Rama's Avatar took place about nine lakh years ago. We can only do namaskaras to those who search for the date of His birth in stone slabs or copper plates ffound in archeological sites!

After extensive Shastrartha, Shri Sanatan Goswami came to a conclusion, but here, it is absolutely clear that Rama was born in the twenty eighth Treta. The Shveta Varaha Kalpa, Vaivasvat Manavantar, and the twenty eighth Treta of the Universe, is when Ramavatar took place. That means, Rama was born in this Treta, and Yoga-Maya Sita was born in Janak's house.

Puraaham brahmanaa prokttaa hyashtaavinshatiparyaye`,

tre`taayuge` daasharathee raamo naaraayanoavyayah. 1. 48

Janishyate` yogamaayaa seetaa janakave`shmani,

bhoobhaaraharanaarthaaya praarthitoayam mayaa kvachit. 1. 49

Sabhaaryo raaghavo bhraatraa gamishyati mahaavanam,

tatra seetaam mahaamaayam raavanoapaharishyati. 1. 50

Pashchaadraame`na saachivyam sugreevasya bhavishyati,

sugreevo jaanakeem drashtum vaanaraanpre`shayishyati. 1. 51

Tatraiko vaanaro raatraavaagamishyati te`antikam,

tvayaa cha bhastitah soapi tvaam hanishyati mushtinaa. 1. 52

Te`naahataa tvam vyathitaa bhavishyasi yadaanaghe`,

tadaiva raavanasyaanto bhavishyati na sanshayah. 1. 53

Tasmaattvayaa jitaa lankaa jitam sarvam tvayaanagha,

raavanaantahpuravare` kreedaakaananamuttamam. 1. 54

Lankini said, “Brahmaji had told me that Rama will come to the van with His patni. Ravana will kidnap Sita. Rama and Sugriva will become friends. Brahmaji had explained everything to me. He had said, ‘the day a vanar inflicts pain on you, you can understand that Ravana’s time has come.’ Therefore, Hanumanji, you have conquered Lanka. Now I will tell you where Sitaji is.

Tanmadhye`ashokavanikaa divyaa paadapasankulaa,

asti tasyaam mahaavrikshah shinshapaanaama madhyagah. 1. 55

Tatraaste` jaanakee ghoraraakshaseebhih surakshitaa,

drishtaiva gachchha tvaritam raaghavaaya nive`dayah. 1. 56

Dhanyaahamapyadya chiraaya raaghava smritirmamaaseedbhavapaashamochinee,

tadbhakttasangoapyatidurlabho mama praseedataam dasharathih sadaa Hridi. 1. 57

Ullanghite`abdhau pavanaatmaje`na dharaasutaayaashcha dashaananasya,

pusfora vaamaakshi bhujashcha teevram raamasya dakshaangamateendriyasya. 1. 58

Sitaji is in a van called the Ashok Van. It is in Ravana’s personal estate, not open to the public like the other parks and gardens in the city. There is a huge shinshapa tree in the middle and Sitaji is sitting beneath this tree.”’

The synonym for ‘shinshapa’ – in Sanskrit – is ‘ashok’ – meaning, ‘without sorrow’. The sheesham tree is also called shinshapa. The wood of this tree is very strong. It is often mentioned in other Puranas, ‘Hanumannatak’, and other antient texts.

Tulsidasji has written

Sunahi vinaya mama vitapa asokaa,

satya naama kara haru mama sokaa.

Sitaji told the tree, 'I plead with you to justify your name by removing my sorrow.'

In the 'Sitaramacharitayan' it is written:

'He` ashoke! Hara shoka hamaaro,

naama saarthaka hoya tumhaaro'

Sitaji said, 'He Ashok, please remove my shoka and justify your name.'

'"Janakiji is sitting under this shinshapa tree, surrounded by Rakshasis who are guarding her," said Lankini. "Go there quickly. I am fulfilled today, by getting your darshan, because getting the darshan of Bhagwan's bhaktas is very rare. May Shri Ramachandra be prasanna in my hriday."'

The meaning of Lankini's words is that 'Shri Ramachandra is in my hriday, but He has hidden Himself behind a covering. If He is pleased with me, let this covering be removed, so I can get His darshan in my hriday.'

'May Bhagwan be prasanna', does not mean that Bhagwan smiles or laughs; 'prasanna' means, 'let Bhagwan become evident in my hriday, so I can get His darshan in my hriday.'

'Janaki's left eye began to twitch when Hanumanji had crossed over samudra and Ravana's left eye also began to twitch, and Rama's right limbs began to twitch.'

There is a Shukan Shastra where there are omens that give an indication of auspicious or inauspicious events to come. For a lady it is auspicious when there is a twitching in the left part of her shareer, but for a man, it is inauspicious when any part of the left side of his shareer twitches. For a man it is auspicious when there is twitching in the right

part of his shareer. People may dismiss this as superstition, but people have experienced the authenticity of such signs.

Sundar Kanda

The Second Sarga

In the Ashok Vatika

Shreemahaade`va uvaacha

Tato jagaama hanumaan lankaam paramashobhanaam,

raatrau sookshmatanurbhootvaa babhraama paritah pureem. 2. 1

Seetaanve`shanakaaryaartheem pravive`sha nripaalayam,

tatra sarvaprade`she`shu vivichya hanumaankapih. 2. 2

Naapashyajjaanakeem smritvaa tato lankaabhibhaashitam,

jagaama hanumaan sheeghramashokavanikaam shubhaam. 2. 3

Surapaadasambaadhaam ratnasopaanavaapikaam,

naanaapakshimrigaakeernaam svarnapraasaadashobhitaam. 2. 4

Falairaanamrashaakhaagrapaadapaih parivaaritaam,

vichinvan jaanakeem tatra prativriksham marutsutah. 2. 5

Dadarshaabhramliham tatra chaityapraasaadamuttamam,

drishtvaa vismayamaapanno manistambhashataanvitam. 2. 6

'Hanumanji entered the extremely beautiful city of Lanka after dark. He had assumed a tiny form. He went around the different districts of the city.'

An emissary's job is not confined to doing only what he is sent to do; he should obtain as much information about the enemy as possible. That is why Hanumanji went around the city before going to Sitaji. He wandered through the streets of different districts, observing everything that may be of use when the war began. So, *'tatra sarvaprade`she`shu vivichya hanumaankapih'.* Then he went to the Ashok Vatika to see Jankiji.'

The Valmiki Ramayana has an elaborate description of the things Hanumanji saw, but it is not worth reading, because the mana of a manushya is weak. There is a description of beautiful Rakshasis in bed with their patis, people indulging in sensuous pleasures, eating, drinking, etc. It emphasises that there was no vikar in Hanumanji's mana when he saw all these scenes.

The mana of a manushya is very shaky – it becomes agitated even when he hears about these things. Hanumanji went into Lanka and saw all these things but no vikar came into his mana. The Valmiki Ramayana describes the scenes in detail in order to show Hanumanji's exceptional qualities. How would Sitaji's beauty and purity be known, without these descriptions of the bhoga-filled lives of the people of Lanka?

'Hanumanji went to the Ashok Van. He saw many kalpavrikshas. There was a large tank of water with gem-studded steps leading down to the water. There were birds, deer, a golden temple, great mahals made of gold, with pillars that were studded with precious stones. The mahals were so high that it seemed as though they were chatting with the clouds. The trees were laden with ripe fruits.

Samateetya punargatvaa kinchiddooram sa maarutih,

dadarsha shinshapaavrikshamatyantanividachchhadam. 2. 7

Adrishtaatapamaakeernam svarnavarnavihangamam,

tanmoole` raakshaseemadhye` sthitaam janakanandineem. 2. 8

Dadarsha hanumaan veero de`vataaniva bhotale`,

e`kave`nee krishaam deenaam malinaambaradhaarineem. 2. 9

Bhoomau shayaanaam shochanteem raamaraame`tibhaashineem,

traataaram naadhigachchhanteemupavaasakrishaam shubhaam. 2. 10

Shaakhaantachchhadamadhyastho dadarsha kapikunjarah,

kritaarthoaham kritaarthoaham drishtvaa janakanandineem. 2. 11

Maiye`va saadhitam kaaryam raamasya paramaatmanah,

tatah kilakilaashabdo babhoovaantahpuraadvahih. 2. 12

Kime`taditi sanlleeno vrikshapatre`shu maarutih,

aayaantam raavanam tatra streejanaih parivaaritam. 2. 13

Dashaasyam vinshatibhujam neelaanjanachayopamam,

dristvaa vismayamaapannah patrakhande`shvaleeyata. 2. 14

Going further, Hanumanji saw a shinshapa tree, thick with leaves so that no sunlight filtered through them on to the ground beneath it. Shri Janakiji was sitting under the tree, surrounded by Rakshasis. Hanumanji felt that she was a Devta who had come down to the earth.'

'One veni' means that Sitaji's hair was uncombed and not plaited. It had become a jata. Why should she bother to groom herself when she was parted from her pati?

The Dharma Shastra describes how a lady should stay when she is parted from her pati.

'Sitaji's tresses had become a jata. There was no smile on her face. Her shareer had become thin. Her clothes were unwashed. She was in an abject state. She slept on the ground without bed or bedding. She was in the grip of shoka, uttering Rama's name continuously. She had nobody to protect her in this place. She had become emanciated because she refused to eat any food.

'Hanumanji saw all this sitting on a branch, hidden by the leaves. He thought, "I am successful! I am fulfilled! Bhagwan Rama's work has been achieved through me."

He heard some commotion at the doorway and concealed himself carefully. He saw that Ravana had come, with some of his ladies. Ravana had ten heads and twenty arms.'

That means that Ravana was ten times a greater bhogi and stronger than any normal person. His complexion was like blue-hued eye-black. Hanumanji was amazed to see such a person. He had not seen Ravana before.

Raavano raaghave`naashu maranam me` katham bhave`t,

seetaarthamapi naayaati raamah kim kaaranam bhave`t. 2. 15

Itye`vam chintayannityam raamame`va sadaa hridi,

tasmindine`apararaatrau raavano raakshasaadhipah. 2. 16

Svapne` raame`na sandishtah kashchidaagatya vaanarah,

kaamaroopadhaarah sookshmo vrikshaagrasthoanupashyati. 2. 17

Iti drishtaadbhutam svapnam svaatmanye`vaanuchintaya sah,

svapnah kadaachitsatyah syaade`vam tatra karomyaham. 2. 18

Jaanakeem vaaksharairviddhvaa dukhitaam nitaraamaham,

karomi drishtvaa raamaaya nive`dayatu vaanarah. 2. 19

At that time, Ravana was thinking something quite marvellous. Nobody who saw Ravana's behaviour could gauge what Ravana was thinking. This is what Shankarji said.

Raavano raaghave`naashu maranam me` katham bhave`t,

seetaarthamapi naayaati raamah kim kaaranam bhave`t (15)

Ravana was thinking about his own mrityu, about how it could be achieved at Ramachandra's hands as quickly as possible. A feeling of despair came over him. "Woe to me!" he thought. "I brought Sita here, and am giving her great dukha, and still Rama doesn't come! What could be the reason for Rama's delay?"'

Worldly people think some people to be bad, but there is often a lot of good even in such people. If anybody thinks he should meet only people with virtues, he will never meet any such person in this world. His search will lead him to Vaikuntha – the loka of the Ishwara!

However, even Vaikuntha had wickedness of a kind. The Sanatkumars come and face the arrogance of Jay-Vijay. Even Laxmiji gets upset about something. If anyone thinks that there should be a person who is absolutely flawless – who never makes a mistake – what is his opinion about himself?

See what an Asura like Ravana has in his hriday and what he seems to be outwardly! Ravana's thoughts were constantly with Rama.

'Ravana was sleeping soundly, and he had a dream. In his dream he saw that a vanar had come to Lanka with a message from Rama. The vanar was *kaama-dhaaree* – he could change his form at will. He had come in a miniscule form and was sitting on a tree, hidden by the leaves. Ravana felt apprehensive in case the dream was true. "Let me go and give Sita a little dukha," he decided.

Ravana did not give dukha with his hands; he inflicted suffering with his tongue. "If this vanar has indeed come, let him see how I am giving dukha to Sita and go back to Rama and narrate everything to Him. Then Rama will come quickly, and He will kill me. I will soon get kalyan." This is what was playing in Ravana's mana when he went to Sita.'

Itye`vam chintayanseetaasameepamagamaddrutam,

noopuraanaam kinkineenaam shrutvaa shinjitamanganaa. 2. 20

Seetaa bheetaa leeyamaanaa svaatmanye`va sumadhyamaa,

adhomukhyashrunayanaa sthitaa raamaarpitaantaraa. 2. 21

Raavanoapi tadaa seetaamaalokyaaha sumadhyame`,

maam drishtvaa kim vrithaa subhru svaatmanye`va vileeyase`. 2. 22

Raamo vanacharaanaam hi madhye` tishati saanujah,

kadaachiddrishyate` kaishchitkadaachinnaiva drishyate`. 2. 23

Mayaa tu bahudhaa lokaah pre`shitaastasya darshane`,

na pashyanti prayatne`na veekshamaanaah samantatah. 2. 24

Kim karishyasi raame`na nihsprihe`na sadaa tvayi,

tvayaa sadaalingitoapi sameepasthoapi sarvadaa. 2. 25

Hridaye`asya na cha sne`hastvayi raamasya jaayate`,

tvatkritaansarvabhogaanshcha tvadrunaanapi raaghavah. 2. 26

Bhunjaanoapi na jaanaati kritaghno nirgunoadhamah,

tvamaaneetaa mayaa saadhvee dukhashokasamaakulaa. 2. 27

Sitaji was filled with a terrible dread. The sound of the anklets and girdles of the women who had come with Ravana sounded ominous. Sitaji's courage is described as being very commendable.

Seetaa bheetaa leeyamaanaa svaatmanye`va sumadhyamaa,

Adhomukhyashrunayanaa sthitaa raamaarpitaantaraa. (21)

It was as though she shrank into herself. Her head was lowered. Tears filled her eyes. She surrendered her hriday to Rama and became very still.

Ravana looked at Sita. He said, "beautiful lady, why are you sinking into yourself? Rama stays with the forest tribes along with his brother. He is glimpsed occasionally or not seen at all."'

There is a very good commentary on the Adhyatma Ramayana in Sanskrit. It is no longer available, but there are a few copies, treasured by the people who have it. It is written by a famous grammarian called Nagesh Bhatt. It is a very important book. It was actually dictated by Nagesh Bhatt to his disciple who was with him during his last days. In this book he has ridiculed grammar thoroughly!

This episode is given with a meaning that is quite different from the apparent meaning conveyed by Ravana's words. It says that on the surface it seems as though Ravana is deriding Ramachandra, but the underlying meaning is that Ravana is praising Rama, and doing His stuti!

Ravana says, '*raamo vanachaarinaam hi madhye` tishthati saanujah* – Rama lives among the forest tribes along with His brother.'

What is objectionable in this?

'He doesn't stay among the Rishi-Munis. He may be seen occassionally by somebody, or not seen at all. I sent thousands of people to get His darshan. They did sadhan-bhajan and tried to see Him, but couldn't get even a glimpse.

Oh, Rama is always uninterested in you – what will you do with Him? Even if you hold Him in a close embrace all the time – even if He is always before your eyes – there is no attachment for you in Rama's hriday. Rama does bhoga of your gunas, but He doesn't consider them to be yours. He is not grateful to you. He is nirguna; He is a lowly person.

You are a sadhvi. I have brought you here. You are dukhi; filled with shoka. Just think – so many days have passed, why hasn't Rama come to rescue you? There is no bhakti in Him. There is no prema in Him, so how can He come?

And, I have no bhakti, so how can I go to Him? That is why I have brought you. There is no Sattvaguna in Rama. He has no mamata for anybody.'

This is how Ravana spoke about Rama.

It is said that the Sanskrit language has the unique quality – Saraswati Devi's gift – that the meaning can be changed. Even the words of criticism for the Ishwara becomes praise, if so interpreted.

Idaaneemapi naayaati bhakttiheenah katham vraje`t,

nihsattvo nirmamo maanee moodhah panditamaanavaan. 2. 28

Naraadhamam tvavimukham kim karishyasi bhaamini,

tvayyateeva samaasakttam maam bhajasvaasurottamam. 2. 29

De`vagandharvanaagaanaam yakshakinnarayoshitaam,

bhavishyasi niyokttree tvam yadi maam pratipadyate`. 2. 30

'Ravana told Sitaji, "Rama is without Sattva. He has no mamata. He is *maanee* – full of pride. What will you do with him? He has not the slightest asakti for you. So, do my bhajan – I am the most superior among the Asuras. If you give prema to me you will have power over the Devtas, Gandharvas, Nagas, Kinnaras, and other groups with supernatural power.'

Raavanasya vachah shrutvaa seetamarshasamanvitaa,

uvaachaadhomukhee bhootvaa nidhaaya trinamantare`. 2. 31

Raaghavaadvibhyataa noonam bhikshuroopam tvayaa dhritam,

rahite` raaghavaabhyaam tvam shuneeva haviradhvare`. 2. 32

Hritavaanasi maam neecha tatfalam praapsyaseachiraat,

yadaa raamasharaaghaatavidaaritavapurbhavaan. 2. 33

Gnaasyase`amaanusham raamam gamishyasi yamaantikam,

samudram shoshayitvaa vaa sharairbaddhvaatha vaaridhim. 2. 34

Hantum tvaam samare` raamo lakshmane`na samanvitah,

aagamishyatyasandoho drakshyase` raakshasaadhama. 2. 35

Amarsha means lack of tolerance; *marshana* means tolerance.

'Sitaji felt anger rise up at Ravana's words. She continued to keep her head lowered, not looking at Ravana, picked up a blade of grass and began to speak.'

If a lady has to speak to a man who is an outsider, she should avoid talking to him directly. She should keep an intermediary. If there is nobody, she should keep an object – even a sword – in lieu of an intermediary. Sitaji had nothing, so she used a blade of grass.

There was a renowned Ramayani, a pundit who specialised in Rama-katha. His name was either Rampalatji or Devipalatji – I am not sure about it. Malviyaji would go and sit before him and he would give a discourse on the Rama-katha. He wore a topi and a *gaanthi* – a decorative stole – round one shoulder and back. He would give several meanings about each episode. He said, 'Janakiji indicated to Ravana that he was worth no more than a blade of grass as far as she was concerned – *trina dhari ota kahata vaide`hee.* People give many kinds of insights for every item.

'Janaki said, "you came in the guise of a mendicant, and kidnapped me – was that due to your fear of Rama, or was that your valour? You are afraid of Rama, aren't you? You came to my hut when both Rama and Lakshman were away, like a sly dog that creeps into an empty room to steal the leftover food from a puja. You have brought me here by force and you will get the fruit of your dastardly deed! Your hriday will be cut open by Rama's baan. You know that Rama is not a manushya; He will hand you over to Yamaraj. He will dry up the samudra with His baan, or else build a bridge of baans and come to Lanka. There is no doubt that Rama and Lakshman will kill you on the battlefield. Your army, your putras, and your vansha will be destroyed!"

Tvaam saputram sahabalam hatvaa ne`shyati maam puram,

shrutvaa rakshahpatih kruddho jaanakyaah parushaaksharam. 2. 36

Vaakyam krodhasamaavishtah khangamudyamya satvarah,

hantum janakaraajasya tanayaam taamralochanah. 2. 37

Mandodaree nivaaryaaha patim patihite` rataa,

tyajainaa maanusheem deenaam dukhitaam kripanaam krishaam.2. 38

De`vagandharvanaagaanaam bahvyah santi vaaraanganaah,

tvaame`va varayantyuchchairmadamattavilochanaah. 2. 39

Tatoabraveeddashagreevo raakshaseervikritaananaah,

yathaa me` vashagaa seetaa bhavishyati sakaamanaa,

tathaa yatadhvam tvaritam tarjanaadaranaadibhih. 2. 40

Janaki's unpalatable words infuriated Ravana. He drew his sword and rushed to cut Sita's throat. Ravana's patni, Mandodari, was the daughter of Maya Danav. She is one of Bhagwan's famous lady bhaktas. She stopped Ravana from killing Sita. She told Ravana, "Sita is just a manushya stree – why do you desire her? She is abject, wretched, dukhi, emaciated and pitiable. There are so many beautiful women from different groups like the Gandharvas, Devtas, Nagas etc who desire you. They go after you, intoxicated with desire for you. Why don't you accept them, instead of desiring this pathetic stree? How will it benefit you to kill Sita?"

Ravana was convinced by Mandodari's reasoning. He instructed the Rakshasis, "see to it that Sita submits to me and develops a desire for me. Harass her and speak gently to her alternatively. The object is to make her submit to me. Use whichever method you want."'

Svakaaryam saadhaye`t dheemaan kaaryadhvanso hi moorkhataa – a wise person does that, by which his purpose is achieved. One who ruins his work is a fool.

Dvimaasaabhyantare` seetaa yadi me` vashagaa bhave`t,

tadaa sarvasukhope`taa raajyam bhokshyati saa mayaa. 2. 41

Yadi maasadvayaadoordhvam machchhayyaam naabhinandati,

tadaa me` praataraashaaya hatvaa kuruta maanusheem. 2. 42

Ityukttvaa prayayau streebhee raavanoantahpuraalayam,

raakshasyo jaanakeeme`tya bheeshayantyah svatarjanaih. 2. 43

Tatraikaa jaanakeemaaha yauvanam te` vrithaa gatam,

raavane`na saamaasaadya safalam tu bhavishyati. 2. 44

Aparaa chaaha kope`na kim vilambe`na jaanaki,

idaaneem chhe`dyataamanga vibhajya cha prithak prithak. 2. 45

Anyaa tu khangamudyamya jaanakeem hantumudyataa,

anyaa karaalavadanaa vidaaryaasyamabheeshayat. 2. 46

E`vam taam bheeshayanteestaa raakshaseervikritaananaah,

nivaarya trijataa vriddhaa raakshasee vaakyamabraveet. 2. 47

'Ravana told the Rakshasis, "go and tell Sita that she should sumbit to me and live with me within two months. If she does not show favours to me within this time, you can bring her to me. You can feast on the flesh of this manushya stree." Saying this, he went off to his private chamber.

The Rakshasis came to Janaki and began to threaten her. "You are wasting your youth – why don't you fulfil it with Ravana? What will you gain by delaying?" Another Rakshasi said, "let us cut her up into pieces!" A third opened her mouth as though she would eat Sita alive. They began to frighten her. They were ugly and frightful as it was, and they looked terrifying when they began to make faces at her.

Shrinudhvam dushtaraakshasyo madvaakyam vo hitam bhave`t. 2. 48

Na bheeshayadhvam rudateem namaskuruta jaanakeem,

idaaneeme`va me` svapne` raamah kamalalochanah. 2. 49

Aaruhyairaavatam shubhram lakshmane`na samaagatah,

dagdhvaa lankaapureem sarvaam hatvaa raavanamaahave`. 2. 50

Aaropya jaanakeem svaanke` sthito drishtoagamoordhani,

raavano gomayahrade` tailaabhaktto digambarah. 2. 51

Agaahatputrapautraishcha kritvaa vadanamaalikaam,

vibheeshanastu raamasya sannidhau hrishtamaanasah. 2. 52

Se`vaam karoti raamasya paadayorbhakttisanyutah,

sarvathaa raavanam raamo hatvaa sakulamanjasaa. 2. 53

Vibheeshanaayaadhipatyam dattvaa seetaam shubhaananaam,

anke` nidhaaya svapureem gamishyati na sanshayah. 2. 54

There was an elderly Rakshasi in their group. Her name was Trijata. She called out to the Rakshasis who were tormenting Sitaji. "O Rakshasis! Listen to me – what I am telling you will benefit you. Poor Janaki is weeping pathetically; stop harassing her. Bow down to her. I have seen in a dream that lotus-eyed Rama is sitting with Lakshman on the white elephant, Airavat. They have come to Lanka. Lankapuri is set on fire. Ravana has been killed in battle. Rama picked Janaki up and climbed onto a parvat. I saw Ravana in a pit of cow-dung, lying naked, with oil smeared on his shareer. He is wearing a necklace of skulls. Vibhishan is sitting with Rama in great anand, doing His seva. He has great prema for Rama's charan. Rama has destroyed Ravana with his entire clan and army, and made Vibhishan the Raja. Ramji will carry Sitaji on His lap and go to His own Rajya. There is no doubt about that!"

Hearing Trijata's words, the Rakshasis stopped harassing Sitaji.'

When people do what they know to be wrong, they lack moral strength. They are easily frightened.

Trijataayaa vachah shrutvaa bheetaastaa raakshasastriyah,

tooshneemaasanstatra tatra nidraavashamupaagataah. 2. 55

Tarjitaa raakshaseebhih saa seetaa bheetaativihvalaa,

traataram naadhigachchhantee dukhe`na parimoorchchhitaa. 2. 56

Ashrubhih poornanayanaa chintayanteedamabraveet,

prabhaate` bhakshayishyanti raakshasyo maam na sanshayah,

idaaneeme`va maranam ke`nopaaye`na me` bhave`t. 2. 57

E`vam sudukhe`na pariplutaa saa vimuktakantham rudatee chiraaya,

aalabhya shaakhaam kritanishchayaa mrito naa jaanatee kinchidupaayamanganaa. 2. 58

The Rakshasis felt afraid. They no longer wanted to stay there. They felt sleepy and went away.'

When does a person feel sleepy? It is when he is bored!

'Sitaji was filled with fear. She couldn't think of anybody who would protect her. She felt alone and helpless. Tears filed her eyes and fear filled her mana. She thought, "these Rakshasis will devour me in the morning. I should find a way to die before that."

Fear and helplessness made her weep. She held on to a branch for support, wondering how she could put an end to her life.'

Sundar Kanda

The Third Sarga

Meeting Mother Sita and creating havoc in the Ashok Vatika.

Shreemahaade`va uvaacha

Udvandhane`na vaa mokshye` shareeram raaghavam vinaa,

jeevite`na falam kim syaanmama rakshoadhimadhyatah. 3. 1

Deerghaa ve`nee mamaatyarthamudbandhaaya bhavishyati,

e`vam nishchitabuddhim taam maranaayaatha jaanakeem. 3. 2

Vilokya hanumaankinchidvichaaryaitadabhaashata,

shanaih shanaih sookshmaroopo jaanakyaa shrotragam vachah. 3. 3

'Janakiji said, "I will put a rope round my neck and hang myself. This jeevan is of no use without Rama. I am living in the midst of Rakshasis!"

Then she realized, "oh! I have no means for hanging myself. But – my veni is long; I can use it instead of a rope and hang myself with it!"

Hanumanji was watching and listening to everything, perched on a branch. He thought a little than he began to speak very softly, so that his voice reached only Janakiji.'

Ikshavakuvanshasambhooto raajaa dasharatho mahan,

ayodhyaadhipatistasya chatvaaro lokavishrutaah. 3. 4

Putraa de`vasabhaah sarve` lakshanairupalakshitaah,

raamashcha lakshmanashchaiva bharatashchaiva shatruhaa. 3. 5

Jye`shtho raamah piturvaakyaaddandakaaranyamaagatah,

lakshmane`na saha bhraatraa seetayaa bhaaryayaa saha. 3. 6

Uvaasa gautameeteere` panchavatyaam mahaamanaah,

tatraneetaa mahaabhaagaa seetaa janakanandini. 3. 7

Rahite` raamachandre`na raavane`na duraatmanaa,

tato raamoatidukhaarto maargamaanoatha jaanakeem. 3. 8

Jataayusham pakshiraajamapashyatpatitam bhuvi,

tasmai dattvaa divam sheeghramrishyamookamupaagatam. 3. 9

The Sanskrit used here is so simple that it is like the elementary Sanskrit used to teach beginners!

Goswamiji says: *Sarala kavitaa keerati vimala te`hee* – simple language with pure substance.

This poetry is simple and the substance is the charitra of Bhagwan Sita-Ramachandra.

'Hanumanji said, "a great Raja was born in the Ikshavaku Vansha. His name was Dashrath. He was the Raja of Ayodhya. He had four sons, who had all the virtues and were renowned the world over. Their names are Rama, Lakshman, Bharat and Shatrughna. Rama is the eldest. He came to the Dandakaranya at the aagna of His pita. His brother Lakshman and patni Sita were with Him. They were living at Panchavati, next to the Godavari River. The wicked Ravana kidnapped Sita one day, when Rama was out.

Rama felt great dukha and began to look for Sita. He saw Jatayu, the Raja of the pakshis, lying wounded on the ground. He gave sadgati to Jatayu. After that He came to the Rishyamuk Parvat."'

Look; similar episodes of Ramachandra Bhagwan's bhakti are also given in the charitra of Shri Krishna. The giddha did not come from a good jati, nor was his lifestyle at all good. He was *'adhama khaga aamisha bhogee'* – a lowly bird who are meat. However, Bhagwan does not see these things. Kripa is not bestowed after examining who the one is, is showered upon the person! When there is compassion in the hriday, it overflows on one and all!

'Hai prateeti tulasee e`ka prabhu moorati kripaamayee hai' – Tulsi perceives that Prabhu is the image of kripa.

Just as the sun spreads light and the moon spreads soothing moonbeams on one and all, Bhagwan Shri Ramachandra showers kripa on all.

Sugreeve`na kritaa maitree raamasya viditaatmanah,

tadbhaaryaaharanim hatvaa vaalinam raghunandanah. 3. 10

Raajye`abhishichya sugreevam mitrakaaryam chakaara sah,

sugreevastu samaanayya vaanaraanvaanaraprabhuh. 3. 11

Pre`shayaamaasa parito vaanaraanparimaargane`,

seetaayaastatra chaikoaham sugreevasachivo harih. 3. 12

Sampaativachanaachchheeghramullanghya shatayojanam,

samudram nagareem lankaam vichinvanjaanakeem shubhaam. 3. 13

Shanairashokavanikaam vichinvan shinshapaatarum,

adraaksham jaanakeematra shochanteem dukhasamplutaam. 3. 14

Raamasya mahisheem de`veem kritakrityoahamaagatah,

ityukttvopararaamaatha maarutirbuddhimattarah. 3. 15

'Hanumanji said, "Ramachandra came to the Rishyamuk Parvat after giving Moksha to Jatayu, and He formed a friendship with Sugriva. Sugriva's brother, Bali, had forcibly taken away his patni. Ramachandra killed Bali and made Sugriva the Raja of Kishkindha. Sugriva summoned great vanars and sent them to look for Janaki, of whom I am one. I am one of Sugriva's ministers, and I am a vanar.

I got the information from Sampati and crossed the samudra of a hundred yojans, and came to Lanka. I am looking at Sitaji now, in the Ashok Vatika, sitting under a shinshapa tree. She is very dukhi. She is Rama's patni. My mission is successful now that I have seen her."

Having said this, Hanumanji indeed became Maruti!'

'Maruti' means, silent. Hanumanji is called *maarutinandana* – the putra of Marut, the Devta of the air, and so he is called Maruti. That is the straightforward grammatical meaning.

'Ruti' means, to speak. A person who does not have ruti is one who doesn't like to talk a lot. Such a person is called *maaruti*. This is a guna. Hanumanji's Maiya had called him 'Maruti'.

Seetaa krame`na tatsarvam shrutvaa vismayamaayayau,

kimidam me` shrutam vyomni vaayunaa samudeeritam. 3. 16

Svapno vaa me` manobhraantiryadi vaa satyame`va tat,

nidraa me` naasti dukhe`na jaanaamye`tatkuto bhramah. 3. 17

Ye`na me` karnapeeyoosham vachanam samudeeritam,

sa drishyataam mahaabhaagah priyavaadee mamaagratah. 3. 18

Shrutvaa tajjaanakeevaakyam hanumaanpatrakhandatah,

avateerya shanaih seetaapuratah samavasthitah. 3. 19

Kalavinkapramaanaango rakttaasya peetavaanarah,

nanaama shanakaih seetaam praanjalih puratah sthitah. 3. 20

Drishtvaa tam jaanakee bheetaa raavanoayamupaagatah,

maam mohayitumaayaato maayayaa vaanaraakritih. 3. 21

'Sita was amazed to hear Hanumanji's words. "Am I hearing a voice from the akash?" she wondered. "Or has the vayu brought this sound to me? Or, have I had a dream, or maybe it is a delusion of my mana. Or – can it possibly be real? I am not at all sleepy, so how can it be a bhram?"

Then she spoke aloud. "Let the one who has spoken these words, which are like amrita for my ears, come before me."

Hanumanji climbed down slowly and stood before her. *Pramaanaango* – his form was small. His shareer was a golden yellow and his face was red. He bowed down to Sita, and then he stood in front of her with folded hands. Sitaji felt frightened.'

Prema's gati is not straight – it is full of turns and twists. Shri Roop Goswami has compared it to the movement of a snake. The gati of prema is also full of curves and turns. You all live in a city so it is unlikely that you have seen how an ox urinates when it walks on the road. It walks from left to right and right to left as it urinates. The gati of prema is also like that.

As long as Hanumanji had not come, Janakiji wanted him to come before her. When he came and stood before her, she felt frightened in case it was Ravana who had come in the form of a monkey, to trick her. She felt worried, and her face fell.

Itye`vam chintayitvaa saa tooshneemaaseedadhomukhee,

punarapyaaha taam seetaam de`vi yattvam vishankase`. 3. 22

Naaham tathaavidho maatastyaja shankaam mayi sthitaam,

daasoaham kosale`ndrasya raamasya paramaatmanah. 3. 23

Sachivoaham hareendrasya sugreevasya shubhaprade`,

vaayo putroahamakhilapraanabhootasya shobhane`. 3. 24

Tachchhrutvaa jaanakee praaha hanoomantam kritaanajalim,

vaanaraanaam manushyaanaam sangatirghatate` katham. 3. 25

Yathaa tvam raamachandrasya daasoahamiti bhaashase`,

taamaaha maarutih preeto jaanakeepuratah sthitah. 3. 26

"Devi!" said Hanumanji, "I am not what you suspect me to be. Please don't doubt me! I am the dasa of Paramatma Rama, the Raja of the Kaushal desha. I am Sugriva's mantri, and I am the putra of Vayu Devta who is everybody's prana."

“How is it that a vanar and a manushya became associates?” asked Janakiji.’

Nara vaanarahi sangau kaise`, katha kahee sangati jaise` - Tulsidasji has written that when Janakiji asked how a vanar and a manushya becames associates, Hanumanji narrated the whole story to her.

Vaanaraanaam manushyaanaam sangatirgatate` katham (24).

It is evident that Goswami Tulsidasji has drawn his creation from many Shastras. However, most points have been taken from the Adhyatma Ramayana.

The Adhyatma Ramayana gives more episodes that emphasise the *pratyagaatmaa* – the Atma within – than Tulsidasji’s Ramayana. Tulsidasji has emphasised Bhagwan. It seems as though this Rama-charit has been written with the feeling of oneness with the Upanishad-Vedanta, and the Ramcharitamanasa has been written with the feeling of oneness with the Bhagwat-Dharma. The Adhyatma Ramayana identifies with the Upanishads and the Ramcharitamanasa with the Bhagwat.

‘Janakiji said, “you say you are Rama’s sevak. Tell me how a nara and a vanara came together.”

Rishyamookamagaadraamah shabaryaa noditah sudheeh,

sugreevo rishyamookastho drishtvaan raamalakshnamau. 3. 27

Bheeto maam pre`shayaamaasa gnaatum raamasya hadgatam,

brahmachaarivapurdhritvaa gatoaham raamasannidhim. 3. 28

Gnaatvaa raamasya sadbhaavam skandhopari nidhaaya tau,

neetvaa sugreevasaameepyam sakhyam chaakaravam tayoh. 3. 29

Sugreevasya hritaa bhaaryaa baalinaa tam raghoottamah,

jagaanaike`na baane`na tato raajye`abhyashe`chayat. 3. 30

Sugreevam vaanaraanaam sa pre`shayaamaasa vaanaraan,

digbhyo mahaabalaanveeraan bhavatyaah parimaargane`. 3. 31

"Very well, I will tell you," said Hanumanji. "Shabari told Ramachandra to come to the Rishyamuk Parvat. At Sugriva's command I learnt what was in Ramji's hriday. Then I brought Him and Lakshman, seated on my shoulders, to Sugriva and arranged for their friendship to be sealed. Bali had snatched Sugriva's patni from him; Rama killed Bali with one baan. Then Sugriva sent vanars in all four directions in a massive effort to find you."

Gachchhantam raaghavo drishtvaa maamabhaashata saadaram. 3. 32

Tvayi kaaryamashe`sham me` sthitam maarutanandana,

broohi me` kushalam sarvam seetaayai lakshmanasya cha. 3. 33

Anguleeyakame`tanme` parignaanaarthamuttamam,

seetaayai deeyataam saadhu mannaamaaksharamudritam. 3. 34

Ityukttvaa pradadau mahyam karaagraadanguleeyakam,

prayatne`na mayaaneetam de`vi pashyaanguleeyakam. 3. 35

Ityukttvaa pradadau de`vyai mudrikaam maarutaatmajah,

namaskritya sthitau dooraadbaddhaanjaliputau harih. 3. 36

Hanumanji continued his narrative. "Just as I was about to set off, Ramachandra Bhagwan called me and told me, 'Marutinandan, it is you who will go and do everything.' He gave me His ring, which has His name inscribed on it, and told me to give it to you to establish my credentials."

Hanumanji gave to ring to Sitaji. "Look, Devi, you will recognize it."

Drishtvaa seetaa pramuditaa raamaanaamaankitaam tadaa,

mudrika shirasaa dhritvaa sravadaanandane`trajaa. 3. 37

Kape` me` praanadaataa tvam buddhimaanasi raaghave`,

bhakttoasi priyakaaree tvam vishvaasoasti tavaiva hi. 3. 38

No che`nmatsannidhim chaanyam purusham pre`shaye`tkatham,

hanumandrishtamakhilam mama dukhaadikam tvayaa. 3. 39

Sarvam kathaya raamaaya yathaa me` jaayate` dayaa,

maasadvayaavadhi praanaah sthaasyanti mama sattama. 3. 40

Naagamishyati che`draamo bhakshayishyati maam khalah,

atah sheeghram kapeendre`na sugreeve`na samanvitah. 3. 41

Vaanaraaneekapaih saardha hatvaa raavanamaahave`,

saputram sabalam raamo yadi maam mochaye`tprabhuh. 3. 42

Tattasya sadrisham veeryam veera varnaya varnitam,

yathaa maam taaraye`draamo hatvaa sheeghram dashaananam. 3. 43

Drishtvaa seetaa pramuditaa – Sitaji went into a trance of happiness when she saw the ring with Rama-naam inscribed on it. She touched it reverently to her head. Tears of joy came into her eyes.

"Oh Kapi!" she exclaimed, "you are my prana-daata! You have given a new life to me. You are a great buddhimaan, and you are a bhakta! You do what is dear to me. I believe you. How could Ramachandra send anybody to me, who was not fully trustworthy?

Hanumanji, you have seen my suffering; please go and tell Ramachandra about it in a way that will arouse His pity for me. I will stay alive for two months more, waiting for Ramachandra. If He does not come within this time, I will be eaten by that wicked Rakshasa. So, Kapi, bring Sugriva and his army of vanars as quickly as possible, along with Ramachandra. Let them kill Ravana, along with his putras and army of Rakshasas. This will be befitting for Rama's bala and valour. Only He can take me across this sagar of dukha.

Hanuman! Do this with your vani! It will be an act of Dharma – you will get great punya!"

Tathaa yataasva hanumanvaachaa dharmamavaapnuhi,

hanumaanapi taamaaha de`vi drishto yathaa mayaa. 3. 44

Raamah salakshmanah sheeghramaagamishyati saayudhah,

sugreeve`na sasainye`na hatvaa dashamukham balaata. 3. 45

Samaane`shyati de`vi tvaamayodhyaam naatra sanshayah,

tamaaha jaanakee raamah katham vaaridhimaatatam. 3. 46

Teertvaayaasyatyame`yaatmaa vaanaraaneekapaih saha,

hanoomaanaaha me` skandhaavaaruhya purusharshabhau. 3. 47

Aayaasyatah sasainyashcha sugreevo vaanare`shvarah,

vihaayasaa kshane`naiva teertvaa vaaridhimaatatam. 3. 48

Nirdahishyati rakshaudhaanstvatkrite` naatra sanshayah,

anugnaam de`hi me` de`vi gachchhaami tvarayaanvitah. 3. 49

Drashtum raamam saha bhraatraa tvarayaami tavaantikam,

de`vi kinchidabhignaanam de`hi me` ye`na raaghavah. 3. 50

Hanuman said, "Devi, I will definitely narrate to Rama everything that I have seen and heard. I assure you about this. On behalf of Rama-Lakshman, I also assure you that they will come with all speed, with their dhanush-baan, Sugriva, and his sena. They will kill Ravana and take you to Ayodhya. There is no reason to have any doubts about this."

Janakiji asked, "tell me, Hanuman, how will they all cross the samudra to reach here? I cannot gauge the extent of their shakti, but how can such a large sena of vanars and the two brothers reach Lanka?"

“Devi!” said Hanumanji, “you have seen that I have come. I will make Rama and Lakshman sit on my shoulders and carry them across. Sugriva and his sena will come just as I came. They will come by the akash-marg and cross the samudra in an instant. They will kill the Rakshasas.

Devi! Please give me the aagna – I will go to Ramachandra very fast. It will be very good if you can give me some token that Ramachandra will recognize. In any case, He will believe me, but if He sees something that comes from you, He will be immersed in Paramananda.”

Vishvase`nmaam prayatne`na tato gantaa samutsukah,

tatah kinchidvichaaryaatha seetaa kamalalochanaa. 3. 51

Vimuchya ke`shapaashaante` sthitam choodaamanim dadau,

ane`na vishvase`draamastvaam kapeendra salakshmanah. 3. 52

Abhignaarthamanyancha vadaami tava suvrata,

chitrakootagirau poorvame`kadaa rahasi sthitah,

madanke` shira aadhaaya nidraati raghunandanah. 3. 53

Aindrah kaakastadaagatya nakhastunde`na chaasakrit,

matpaadaangushthamaarakttam vidadaaraamishaashayaa. 3. 54

After a moment’s thought, Sitaji took off the *choodaamani* – the ornament – she wore in her hair, and gave it to Hanumanji. “Ramachandra will recognize this,” she said. “He trusts you, and so do I. Now, I will tell you of an incident that nobody else knows. One day, when we were living on the Chitrakut Parvat, Ramachandra and I were sitting alone. He felt sleepy, so He lay down, and put His head on my lap. Indra’s putra, Jayant, came in the form of a crow and attacked me with his claws and beak, and then hopped away.”’

Tulsidasji has written – *seetaa charana chauncha hati bhaagaa* – he pecked at Sitaji’s charan and fled.

Here, however, it is written that Jayant inflicted a wound with his beak and claws.

Tato raamah prabuddhyaatha drishtvaa paadam kritavrinam,

ke`na bhadre` kritam chaitadvipriyam me` duraatmanaa. 3. 55

Ityukttvaa puratoapashyadvaayasam maam punah punah,

abhidravantam rakttaakttanakhatundam chukopa ha. 3. 56

Triname`kamupaadaaya divyaastre`naabhiyojya tat,

chikshe`pa leelayaa raamo vaayasopari tajjvalat. 3. 57

Abhyadravadvaayasashcha bheeto lokaan bhramanpunah,

indrabrahmaadibhishchaapi na shakyo rakshitum tadaa. 3. 58

Raamasya paadayoragre`apatadbheetyaa dayaanidhe`,

sharanaagatamaalokya raamastamidamabraveet. 3. 59

'Sitaji said, "my foot began to bleed. Jayant wanted to eat flesh. When Ramachandra awoke, He saw the wound on my foot. 'How did this happen?' He asked. 'Who did this?' He saw the crow sitting opposite, with blood on his beak and claws. He understood. That crow has injured me just once, and Ramachandra Bhagwan used the Brahmastra on him. It is the same Ramachandra Bhagwan who used such a powerful weapon for a small offense; now, Ravana is inflicting so much suffering on me – where is His prema? Ramachandra used the Brahmastra almost playfully. It chased the crow over all three lokas. Nobody gave it sharan; neither Indra, nor Brahma, nor anyone else."'

I have heard from Mahatmas that Jayant became exhausted, flying to all three lokas in a futile attempt to be free of the Brahmastra. Nobody can reach Bhagwan without receiving upadesh from his Guru. Naradji told Jayant, 'go back to Bhagwan and surrender at His feet.'

Jayant was an aparadhi – he had commited an offence against Janakiji. He fell at Bhagwan's feet, but his face was turned away from Bhagwan; he had his back to Bhagwan! Bhagwan observed this and thought, 'Jayant is turned away from Me; he is not doing prarthana. How can I uplift him?'

Ramachandra Bhagwan had instructed the Brahmastra to just chase Jayant, not kill him. Jayant was a Devta and Rama had come as a manushya to protect the Devtas. Even though Jayant has behaved like an Asura, he should be punished, but not killed.

Janakiji saw that Bhagwan was ignoring the crow at His feet, and not making him free of the Brahmastra. She wondered why. This is the same Janakiji who had been attacked by the crow; the compassion that filled her hriday prompted her to pick up the exhausted bird tenderly with her hands and turn him around to face Bhagwan.

This is Janakiji's kripa!

This is what I have heard from Mahatmas.

Amoghame`tadastram me` dattvaikaakshamito vraja,

svayam dattvaa gatah kaaka e`vam paurushavaanapi. 3. 60

Upe`kshate` kimartham maamidaaneem soapi raaghavah. 3. 61

Hanoomaanapi taamaaha jaanaati sthitaamatra raghoottamah,

karishyati kshanaadbhasma lankaam raakshasamanditaam. 3. 62

Jaanakee praaha tam vatsam katham tvam yotsyase`asuraih,

atisookshmavapuh sarve` vaanaraashcha bhavaadrishah. 3. 63

Shrutvaa tadvachanam de`vyai poorvaroopamadarshayat,

me`rumandarasankaasham rakshoganavibheeshanam. 3. 64

Drishtvaa seetaa hanoomantam mahaaparvatasannibham,

harshe`na mahataavishtaa praaha tam kapikunjaram. 3. 65

‘Sitaji continued her narration of the incident. “Shri Ramachandra told Jayant, ‘the astra I have used is *amogha* – it cannot fail. Give it one eye and then you are free to go.’ That crow was a very powerful Devta, but he meekly gave up one eye to the Brahmastra and fled.”

Sitaji asked Hanumanji piteously, “why is Rama neglecting to come to my rescue? I am living in Ravana’s house in such a miserable condition. Why doesn’t He come?”

Hanumanji said, “Devi, Ramachandra doesn’t know that you are here. Had He known He would have burnt Lanka to ashes, in an instant, long before now!”

Janakiji asked, “Beta, tell me one more thing – how will you fight the Rakshasas? You are very small, as I see you, and the other vanars would also be like you. The Rakshasas are huge and terrible!”

Hanumanji immediately transformed himself and became as large as the Meru Parvat. He looked terrifying! Sitaji was elated to see this.

Samarthoasi mahaasattva drakshyanti tvaam mahaabalam,

raakshasye`ste` shubhah pantha gachchha raamaantikam drutam. 3. 66

Bubhukshitah kapih praaha darshanaatpaaranam mama,

bhavishyati falaih sarvaistava drishtau sthitairhi me`. 3. 67

Tathe`tyukttah sa jaanakyaa bhakshayitvaa falam kapih,

tatah prasthaapitoagachchhajjaanakeem pranipatya sah,

kinchiddooramatho gatvaa svaatmanye`vaanvachintayat. 3. 68

Kaayaarthamaagato dootah svaamikaaryavirodhatah,

anyatkinchidasampaadya gachchhatyadhama e`va sah. 3. 69

Atoaham kinchidanyachcha kritvaa drishtvaatha raavanam,

sambhaashya cha tato raamadarshanaartham vrajaamyaham. 3. 70

Sitaji was elated, and hope filled her hriday. She said, “he Maha-sattva! You have the capacity to kill Ravana’s sena! May your path be shubha! Go quickly to Ramachandra!”

Hanumanji had not eaten since he took his great leap from the Mahendra Parvat the previous day. Mainak had tried to convince him to take a little rest and refresh himself, but Hanumaji declined both until Rama’s work was done.

‘Now, Hanumanji had got Janaki’s darshan. He had accomplished his mission. He said, “Mata, I have got your darshan. Now I want to break my fast. If you give me the aagna, I will eat some fruits from these trees. These fruits have become pavitra because you have gazed upon them.”

Janakiji said, “Tathastu – so be it.”

Hanumanji ate his fill of the ripe, juicy fruits. He bowed down to Janaki and went off. As he was leaving, it occurred to him, “I came here to do Rama’s work. No obstacle should come in the way of my Swami’s work. I should do something more, which will be helpful in His work later on. To merely obey orders and do nothing more is not enough. I should have a talk with Ravana and see something of his fortress.”

Iti nishchitya manasaa vrikshakhandaanmahaabalah,

utpaatyaashokavanikaa nirvrikshaamakarotkshanaat. 3. 71

Seetaashrayanagam tyakttvaa vanam shoonyam chakaara sah,

utpaatayantam vipinam drishtvaa raakshasayoshitah. 3. 72

Aprichchhan jaanakeem koasau vaanaraakritirudbhatah. 3. 73

Jaanakyuvaacha

Bhavatya e`vam jaananti maayaam raakshasanirmitaam,

naahame`nam vijaanaami dukhashokasamaakulaa. 3. 74

Ityukttaastvaritam gatvaa raakshasyo bhayapeeditaah,

hanumataa kritam sarvam raavanaaya nyave`dayan. 3. 75

With this in mind Hanumanji began to uproot trees. Within minutes, the whole Ashok Van was full of uprooted trees. The only tree left was the shinshapa tree under which Janakiji sat.'

Those who live in villages know how difficult it is to uproot an ashok or shinshapa tree, because the roots of these trees are spread out and are very strong. To uproot them is an almost impossible task for even a group of trained gardeners.

'The Rakshasis asked Sitaji, "who is this, in the form of a vanar?"

Sitaji gave an evasive answer. "Only you, Rakshasis, know the Maya of the Rakshasas. I am sunk in shoka – what will I know?"

The Rakshasis went to Ravana and told him about the destruction Hanumanji had wrecked.

De`va kinchinmahaasattvo vaanaraakritide`habhrit,

seetayaa saha sambhaashya hyashokavanikaam kshanaat,

utpaatya chaityapraasaadam babhanjaamitaavikramah. 3. 76

Praasaadarakshinah sarvaanhatvaa tatraiva tasthivaan,

tachchhrutvaa toornamutthhaya vanabhangam mahaapriyam. 3. 77

Kinkaraanpre`shayaamaasa niyutam raakshasaadhipah,

nimagnachaityapraasaadaprathamaantarasansthitah. 3. 78

Hanumaanparvataakaaro lohastambhakritaayudhah,

kinchillaagoolachalano rakttaasyo bheeshanaakritih. 3. 79

Aapatantam mahaasangham raakshasaanaam dadarsha sah,

chakaara simhanaadam cha shrutvaa te` mumuhurbhrisham. 3. 80

Hanoomantamatho drishtvaa raakshasaa bheeshanaakritim,

nirjadhrurvividhaastraudhaih sarvaraakshasaghaatinam. 3. 81

Tata utthhaya hanumaanmudgare`na samantatah,

nishpipe`sha kshanaade`va mashakaaniva yoothapah. 3. 82

The Rakshasis informed Ravana, “this vanar is unbelievably strong. It spoke to Sitaji, and then, within minutes, it uprooted the trees in the Ashok Van. It broke the dome of the Mandir and killed all the guards.”

Ravana was very displeased. He sent a group of trained soldiers, but Hanumanji killed them with an iron pillar. Then Ravana sent a large group of Rakshasas who were also killed with the pillar Hanumanji used as a mace.

Nihataankinkaraan shrutvaa raavanah krodhamoorchchhitah,

pancha se`naapteemstatra pre`shayaamaasa durmadaan. 3. 83

Hanoomaanapi taansarvaallohastambhe`na chaahanat,

tatah kruddho mantrisutaanpre`shayaamaasa sapta sah. 3. 84

Aagataanapi taansarvaanpoorvavadvaanare`shvarah,

kshanaannihshe`shato hatvaa lohastambhe`na maarutih. 3. 85

Poorvasthaanamupaashritya prateekshan raakshasaan sthitah,

tato jagaama balavaankumaaroakshah prataapavaan. 3. 86

Tamutpapaata hanumaan drishtvaakaashe` samudgarah,

Gaganaattvarito moordhni mudgare`na vyataadayat. 3. 87

Hatvaa tamaksha nihshe`sham balam sarvam chakaara sah. 3. 88

After this, Ravana sent five of his Generals. They were all killed by Hanumanji. The next to be sent were five sons of Ravana’s mantris, who met the same fate at the iron pillar wielded by Hanumanji. Hanumaji used the pillar as a mace at times and as a rocket at times. Then Hanumanji sat down to await the next contingent of warriors.

Ravana sent his son, Aksha Kumar. Hanumanji killed him also.

Tatah shrutvaa kumaarasya vadham raakshasapungavah,

krodhe`na mahataavishta indraje`taaramabraveet. 3. 89

Putra gachchhaamyaham tatra yatraaste` putrahaa ripuh,

hatvaa tamathavaa baddhvaa aaneeyashyaami te`antikam. 3. 90

Indrajitpitaram praaha tyaja shokam mahaamate`,

mayi sthite` kimartham tvam bhaashase` dukhitam vachah. 3. 91

Baddhvaane`shye` drutam taata vaanaram brahmapaashatah,

ityuktvaa rathamaaruhya raakshasairbahubhirvritah. 3. 92

Jagaama vaayuputrasya sameepam veeravikramah,

tatoatigarjitam shrutvaa stambhamudyamya vaaryavaan. 3. 93

Ravana was beside himself with anger. He went to his son, Indrajit, who was a warrior of great renown. “Beta,” he said, “you stay at home in comfort. I am going to capture the one who killed my son Aksha Kumar. I will tie him up and offer him to you.” Ravana spoke sarcastically.’

It is better if sarcasm is not used in vyavhar, because the meaning can become distorted. It is best to talk in a straightforward manner, without any underlying innuendo when we want to convey something.

‘Indrajit told Ravana, “Pitaji, you are very buddhimaan. Why do you succumb to grief? I am your Beta; I am here with you. Why are you talking with such dukha? I will go at once. I will tie up that vanar and bring it to you.” Indrajit climbed onto a ratha and went to Ashok Vatika. A large group of seasoned warriors went with him.

Utpapaata nabhode`sham gurutmaaniva maarutih,

tato bhramanti nabhasi hanoomantam sheeleemukhaih. 3. 94

Viddhvaa tasya shirobhaagamishubhishchaashtabhih punah,

hridayam paadayugalam shadbhire` kana vaaladhim. 3. 95

Bhe`dayitvaa tato ghoram singhanaadamathaakarot,

tatoatiharshaaddhanumaan stambhamudyamya veeryavaan. 3. 96

Jaghaana saarathim saashvam ratham chaachoornayatkshanaat,

tatoanyam rathamaadaaya me`ghanaado mahaabalah. 3. 97

Sheeghram brahmaastramaadaaya baddhvaa vaanarapungavam,

ninaaya nikatam raagno raavanasya mahaabalah. 3. 98

When Indrajit reached the Ashok Vatika he used the Brahmastra on Hanumanji, but before that, Hanumanji smashed his ratha and killed Indrajit's sarathi and horses. Hanumanji would not disrespect Brahmaji's weapon, so he pretended to be bound by the Brahmastra. Indrajit took the further precaution of tying Hanumanji up with ropes as well.

Shankar Maharaj had a comment to make on this.

Yasya naama satatam japanti ye` agnaanakarmakritabandhanam kshanaat,

sadya e`va parimuchya tatpadam yaanti kotiravibhaasuram shivam. 3. 99

Tasyaiva raamasya paadaambujam sadaa hritpadmamadhye` sunidhaaya maarutih,

sadaiva nirmukttasamastabandhanah kim tasya paashairitare`shcha bandhanaih. 3. 100

"When those who do japa of Bhagwan's naam, the bandhans created unknowingly due to karmas done with agnan are broken, and they attain Mukti, how can Hanumanji have any bandhan, since Ramji is always present in his hriday? How can anything bind Hanumanji?"

Sundar Kanda

The Fourth Sarga

Dialogue with Ravana and the burning of Lanka.

Shreemahaade`va uvaacha

Yaantam kapeendram dhritapaashabandham vilokayantam nagaram vibheetavat,

ataadayanmushtitalaih sukopanaah pauraah samantaadanuyaanta eekshitum. 4. 1

Brahmaastrame`nam kshanamaatrasangam kritvaa gatam brahmavare`na satvaram,

gnaatvaa hanoomaanapi falgurajjubhirdhrito yayau kaaryavishe`shagauravaat. 4. 2

Sabhaantarasthasya cha raavanasya tam puro nidhaayaaha balaarijittadaa,

baddho mayaa brahmavare`na vaanarah samaagatoane`na hataa mahaasuraah. 4. 3

Yadyukttamatraarya vichaarya mantribhirvidheeyataame`sha na laukiko harih,

tato vilokyaaha sa raakshase`shvarah prahastamagre` sthitamanjanaadribham. 4. 4

Prahasta prichchhainamasau kimaagatah kimatra karyam kuta e`va vaanarah,

vanam kimartham sakalam vinaashitam hataah kimarthamama raakshasaa balata. 4. 5

Shankarji is telling the Rama-katha to Gauriji. When Gauriji is the shrota and Shankarji the vakta, every letter becomes a mantra! The fact is Shankarji's purpose is to make his speech a mantra.

‘Hanumanji was taken round the city, tied with ropes. He was slapped by some Rakshasas and boxed by some. The Brahmastra had left him long back.’

When he was a youngster Hanumanji had swallowed the Surya. The whole world became engulfed in darkness. Then, he was persuaded to let it come out again. At that time Indra had given him a varadaan, ‘my vajra will not harm you.’ Brahmaji told him, ‘my Brahmastra will not affect you’, and Yamaraj gave him the varadaan, ‘my staff will not hit you.’ Hanumanji had received all these varadaans long ago.

‘Hanumanji accepted being bound by the Brahmastra only to honour it. Meghnad made a mistake here; when he saw Hanumanji fall - he used ropes to tie him for additional safety. As soon as Hanumanji’s hands and feet were bound with ropes, the Brahmastra left him. ‘If these people don’t have faith in me – they have faith in ropes – it is an insult to me!’ The Brahmastra felt affronted and left.

If somebody has a very powerful friend, but he depends on an ordinary person to protect him, it means he is disdaining the powerful friend.

‘Hanumanji knew that the Brahmastra had left him and gone. He knew that he was bound only by ordinary ropes that he could break with the utmost ease whenever he wanted. However, he remained bound and accepted the jeers and blows of the Rakshasas because he wanted to accomplish Rama’s work. He made it clear that he felt no shame in being bound, because his purpose was to accomplish Ramji’s work.’

If people who want to do seva allow their Aham to be more important than the seva, they are no longer qualified for seva. A sevak is an adhikari for seva when he feels that his seva is quite insignificant. Personal consideration should not be a factor in seva,

‘Meghnad tied Hanumanji with ropes and took him to Ravana. “Pitaji,” he said, “I have captured the culprit and he stands before you. He is not an ordinary vanar of this world. Now it is up to you to deal with him as you feel fit.”

Ravana called Prahasta and told him to question Hanumanji. “Ask this vanar why he has come to Lanka and what work does he have here. Where has he come from? Why did he destroy my van? Why did he kill my men?”’

People who consider themselves very important don’t talk directly to those they consider to be insignificant. This is also a kind of insult. Ravana indicated that he would not demean himself by talking directly to a vanar. It also implies that he was unsure of Hanumaji’s response – he was afraid of being insulted.

Once, I had gone on a visit to a Raja. We were sitting together, talking about something, when a man came into the room, picked up some object, and went away. Raja Saheb observed this, but said nothing at that time. A little later, the Palace Manager came in. Raja Saheb asked him where that object was. He rebuked the Manager for inadequate security arrangements. The Manager became every nervous. A search was organized. When we were alone I asked Raja Saheb, ‘why don’t you tell the Manager who has taken the object? You have seen who took it.’

Raja Saheb answered, ‘how can I tell him? It is his job to find out. Besides, if I tell him he will turn round and blame me instead!’

‘Ravana told Prahasta to question Hanumanji.

Tatah prahasto hanumantamaadaraatpaprachchha ke`na prahitoasi vaanara,

bhayam cha te` maastu vimokshyase` mayaa satyam vadasvaakhilaraajasannidhau. 4. 6

Tatoatiharshaatpavanaatmajo ripum nireekshya lokatrayakantakaasuram,

vakttum prachakre` raghunaathasatkathaam krame`na raamam manasaa smaranmuhuh. 4. 7

Shrunu sfutam de`vaganaadyamitra he` raamasya dootoahamashe`shahritsthite`,

yasyaakhile`shasya hritaadhunaa tvayaa bhaaryaa svanaashaaya shune`va sadhdhavih, 4. 8

Sa raaghavoabhye`tya matangaparvatam sugreevamaitreemanalasya sannidhau,

kritvaikabaane`na nihatya vaalinam sugreevame`vaadhipatim chakaara tam. 4. 9

Sa vaanaraanaamadhipo mahaabalee mahaabalairvaanarayoothakotibhih,

raame`na saardhya saha lakshmane`na bhoh pravarshane`amarshayutoavattishthate`. 4. 10

Sanchoditaaste`na mahaahareeshvaraa dharaasutaam maargayitum disho disha,

tatraahame`kah pavanaatmajah kapih seetaam vichinvanchhanakaih samaagatah. 4. 11

Prahasta spoke respectfully – *aadaraatpaprachchha.* "Vanar! Who has sent you here? There is no cause for you to be afraid. I am telling you truly – my Maharajadhiraj is sitting here, so what have to to fear?" Hanumanji looked at Ravana with prema in his eyes. "This is a good opportunity to describe Raghunath's greatness in front of the whole Sabha, so that everybody in Lanka will fear to face Him," thought Hanumanji. He spoke directly to Ravana. "Listen to me, Shatru of the Devtas! I tell you clearly that I am Bhagwan Shri Ramachandra's emissary. He is the sakshat Parameshwara who abides in the hriday of all. You have kidnapped His patni!"'

Hanumanji knows that the Parameshwara bides in every hriday, so He is also in Ravana's hriday, and every Asura's hriday.

Jaake` bala lavale`sa te` jite`hu suraasura jhaaree' – Tulsidasji has written that Hanumanji told Ravana, 'He, by a little bit of whose bala you were able to conquer all the Suras and Asuras, is the one whose messenger I am.' Ravana was strong and powerful by Rama's bala – he had no independent bala of his own!

All power comes from the Parameshwara. If we don't see the Ishwara's roop anywhere, we should not blame the Ishwara for it; we should understand that it is the incompetence of our own mana. It is because we lack the ability to see Him.

'Hanumanji spoke to Ravana, with all his mantris and associated listening. "You have stolen Rama's patni the way a dog comes stealthily and steals the left over offerings of a Yagna! It is that Rama who has sent me. That Raghav has befriended Sugriva on Matangaji's Parvat, with Agni as the sakshi. He killed Bali and gave the Rajya to Sugriva."'

This was an indication to Vibhishan that Rama had no wish for any Rajya.

'"Ramachandra's bala is infinite. He kills the Daityas and wicked people, and hands over the Rajya to their good relatives.

Crores of vanars have gathered to fight for Shri Rama-Lakshman on the Pravarshan Giri. A number of them have been sent out to look for Sita. I am one of them. My name is Hanuman. I am the putra of Vayu Devta, so I am also called Pavanasuta. I came to Lanka in search of Sita."

Drishtaa mayaa padhmapalaashalochanaa seetaa kapitvaadvipinam vinaashitam,

drishtvaa tatoaham rabhasaa samaagataanmaam hantukaamaan dhritachaapasaayakaan. 4. 12

Mayaa hataaste` parirakshitam vapuh priyo hi de`hoakhhilade`hinaam prabho,

brahmaastrapaashe`na nibadhya maam tatah sabhaagamanme`ghaninaadanaamakah. 4. 13

Sprishtaiva maam brahmavaraprabhaavatastyakttvaa gatam sarvamavaimi raavana,

tathaapyaham baddha ivaagato hitam pravakktukaamah karunaarasaardridheeh. 4. 14

Vichaarya lokasya vive`kato gatim na raakshaseem buddhimupaihi raavana,

daiveem gatim sansritimokshahaitukeem samaashrayaatyantahitaaya de`hinah. 4. 15

Tvam brahmano hyuttamavanshasambhavah paulastyaputroasi kube`rabaandhavah,

de`haatmabuddhayaapi cha pashya raakshaso naasyaatmabuddhayaa kimu raakshaso nahi. 4. 16

Hanumanji paused, and then he continued. "I have got Sitaji's darshan here, so my mission is successful. It is established beyond doubt that you are an offender. I am a vanar, and it is a vanar's svabhava to break branches, eat fruit, and be destructive generally."'

Tulsidasji has written, *'kapi svabhava tein tore`u rookhaa* – I destroyed the trees because it is a kapi's svabhava to be destructive.

Jinha mohi maaraa tinha mein mare` - I killed those who beat me.

Tinha para baandhe`u taya tumhara – your son bound me.'

'"And, your beta bound me with the Brahmastra, and brought me here. A Brahmastra is needed to tie even an ordinary vanar of Ramji's sena! Think about that, Ravana!"

Hanumanji paused for a moment and then went on. "Look, Ravana; Brahmaji has given me a varadaan, so the Brahmastra merely touched me and went away. I know this. I pretended to be helpless and allowed myself to be bound with ropes. There is a lot of karuna for you in my hriday – that is why I have come to you." Ravana listened stonily, without saying a word.

"I have seen the world, Ravana! Use vivek! See the gati of people and give serious thought to it. Don't give ashray to the Rakshasa-buddhi; accept the Daivi-gati. Take ashray only of the Daivi gati."'

This is called *'saama'*, meaning to convince with reasoning. Our Shastras give four methods for dealing with the enemy – *saama, daama, danda,* and *bhe`da.* Sama is the first method a wise person

should use. If the other is not convinced by reasoning, then he should be bribed, tempted with some material benefit – that is dama. The third is bheda, which means to create a split in the enemy, to 'divide and rule' as they say. If even that doesn't work, then danda has to be used. Danda means punishment, offensive attack.

'Hanumanji told Ravana, "you are born in a superior vansha – the vansha of Bramaji. You are a Brahmin. You are the grandson of Pulastya and the son of Vishrava. You are a friend of Kuber, the Devta of wealth. Rakshasa! Even if you consider the matter from the *de`haatma-buddhi* – believing the deha to be the Atma, that will be good for you.

Shareerabuddheendriyadukhasantatirna te` cha na tvam tava nirvikaaratah,

agnaanahe`toshcha tathaiva santate`rasattvamasyaah svapato hi drishyavat. 4. 17

Idam tum satyam tava naasti vikriyaa vikaarahe`turna cha te`advayatvatah,

yathaa nabhah sarvagatam na lipyate` tathaa bhavaande`hagatoapi sookshmakah,

de`he`ndriyapraanashareerasangatastvaatme`ti buddhvaakhilabandhabhaagbhave`t. 4. 18

This shareer, the indriyas, and the succession of the dukha created by them – they are not yours. You are not the shareer and the indriyas. You are the Atma that is free of vikar!

A person talks about the things his mana is filled with. The fact is that the series of dukha caused by the karmas done with agnan have no satta. They are not real. It is like seeing innumerable scenes in a svapna.

Ravana! It is absolutely true that there is no vikar in you; nor is there any cause for vikar. You are the non-dual Brahman. Just as the akash is everywhere, without being smeared by anything, Ravana, you don't

get smeared by anything even when you are in the shareer. When a person believes himself to be the shareer because of the association with the shareer, indriyas, prana, etc, he gets bound. Understand this."

Chinmaatrame`vaahamajoahamaksharo hyaanandabhaavoahamiti pramuchyate`,

de`hoapyanaatmaa prithiveevikaarajo na prana aatmaanila e`sha e`va sah. 4. 19

Manoapyahankaaravikaara e`va no na chaapi buddhih prakrite`rvikaarajaa,

aatmaa chidaanandamayoavikaaravaande`haadisanghaadvayatiriktta eeshvarah. 4. 20

Niranjano mukttah upaadhitah sadaa gnaatvaivamaatmaanamito vimuchyate`,

atoahamaatyantikamokshasaadhanam vakshye` shrunushvaavahito mahaamate`. 4. 21

Vishnorhi bhakttih suvishodhanam dhiyastato bhave`ngnaanamateeva nirmalam,

vishuddhatattvaanubhavo bhave`tattah samyagviditvaa paramam padam vraje`t. 4. 22

Ato bhajasvaadya harim ramaapatim raamam puraanam prakrite`h param vibhum,

visrijya maurkhyam hridi shatrubhaavanaam bhajasva raamam sharanaagatapriyam,

seetaam puraskritya saputrabaandhavo raamam namaskritya vimuchyase bhayaat. 4. 23

Raamam paraatmaanamabhaavayanjano bhaktyaa hridistham sukharoopamadvayam,

katham param teeramavaapnuyanjano bhavaambudhe`rdukhatarangamaalinah. 4. 24

No che`ttvamagnaanamaye`na vahninaa jvalantamaatmaanamarakshitaarivat,

nayasyaghoaghah svakritaishcha paatakairvimokhashankaa na cha te` bhavishyati. 4. 25

Hanumanji continued his updesh to Ravana. "It is the gateway to Moksha to see your 'I' as *chinmatra* – pure consciousness. Think, 'I am chinmatra. I am the akshara that is not subject to janma and mrityu. I am the Sacchidananda-ghana Brahman.' A person who realises this becomes Mukta.

The deha is made of the earth and merges into the earth. This is the Annamaya Kosha. The Pranamaya Kosha is the life-giving breath, the air. It is inside the shareer and also outside the shareer. It is everywhere. There is no difference in it, whether inside or outside the shareer. It is the *samashti-vaayu*, the universal breath in all beings.

The mitti of the shareer is not different from the mitti outside. Nor is the vayu in the shareer different from the vayu outside. The mana is the vikar of the antahkarana, and the buddhi is the vikar of Prakriti. The Atma Is niranjan – unblemished. Know your Self, Ravana – you will become Mukta! I am telling you the sadhan for ultimate Mukti. Listen attentively! Only Bhagwan's bhakti can make the buddhi shuddha. Nirmal Gnan is obtained only if the buddhi is shuddha. After getting nirmal Gnan the person gets the anubhav of the vishuddha Tattva. He obtains the Param-pada.

Therfore, do bhajan of Rama, Ramapati, the pati of Laxmiji, Shri Hari! He is the Param-Purusha who even Prakriti cannot influence. Give up being foolish! Give up the bhava that Rama is your shatru! Bhagwan Rama has immense prema for those who take His sharan. Do His bhajan; worship Him! Take my advice – let Sita walk in front and go to Ramachandra with your putras, brothers and associates humbly. After that you will have nothing to fear.

Rama is the sakshat Paramatma. Create a bhavna for Him in your hriday – you will cross over this sansara sagar. Whoever does this will be successful, because this sansra is full of dukha.

If you refuse to heed my upadesh you will fall lower and lower because of your paapa. Then you certainly won't get Mukti."

Shrutvaamritaasvaadasamaanabhaashitam
tadvaayusoonordashakandharoasurah,

amrishyamaanoatirushaa kapeeshvaram jagaada rakttaantavilochano jvalan. 4. 26

Katham mamaagre` vilapasyabheetavat
plavangamaanaamadhamoasi dushtadheeh,

ka e`sha raamah katamo vane`charo nihanmi sugreevayutam naraadhamam. 4. 27

Tvaam chaadya hatvaa janakaatmajaam tato nihanmi raamam sahalakshmanam tatah,

sugreevamagre` balinam kapeeshvaram savaanaram hanmyachire`na vaanara,

shrutvaa dashagreevachah sa maarutirvivriddhakope`na dahannivaasuram. 4. 28

Na me` samaa raavanakotayoadhama raamasya daasoahamapaaravikramah,

shrutvaatikope`na hanoomato vacho dashaanano raakshasame`vabraveet. 4. 29

Paarshve` sthitam maaraya khandashah kapim pashyantu sarve`suramitrabaandhavaah,

nivaarayaamaasa tato vibheeshano mahaasuram saayudhamudyatam vadhe`,

raajanvadhaarho na bhave`tkathanchana prataapayukttaih pararaajavaanarah. 4. 30

What Hanumanji said was literally offering amrita to Ravana, but it only fuelled his wrath.'

It is the svabhava of a dushta to get angry when a well-wisher gives him good advice.

'Ravana's eyes reddened with rage. "What nonsense are you talking before me, so fearlessly, Kapi!" he asked. "your buddhi is dushta! You are a wicked and lowly vanar! Who is this Rama – wandering here and there in the van? I will kill both Sugriva and Rama. I will kill Janaki, and also kill Lakshman. I will kill all your strongest vanars!"

Hanumanji felt a spurt of anger when he heard this. "You are a fool!" he said. "You are lowly – even if a crore Ravanas get together, they can do me no harm! I am Rama's dasa – my might is limitless!"

At this, Ravana told his people, "cut this vanar into small pieces and leave him dead!" The Rakshasas were eager to obey, but before they could move, Vibhishan spoke up amidst the clamour. He told Ravana, "Rajan! This vanar is not worth killing. If a valorous person like you considers his shatru's messenger to be so powerful that he kills him, it is akin to accepting defeat. How can he face his shatru if he considers his shatru's servant to be his equal? An emissary is just a dasa – there and here! He should be treated like a servant. No valorous person kills an emissary!"

Hate`sminvaanare` doote` vaartaam ko vaa nive`daye`t,

raamaaya tvam yamuddishya vadhaaya samupasthitah. 4. 31

Ato vadhasamam kinchidanyanchintaya vaanare`,

sachinho gachchhatu hariryam drishtvaayaasyasti drutam. 4. 32

Raamah sugreevasahitastato yuddham bhave`ttava,

vibheeshanavachah shrutvaa raavanoapye`tadabraveet. 4. 33

Vaanaraanaam hi laangoole` mahaamaano bhave`tkila,

ato vastraadibhih puchchham ve`shtayitvaa prayatnatah. 4. 34

Vanhinaa yojayitvainam bhraamayitvaa pure`abhitah,

visarjayata pashyantu sarve` vaanarayoothapaah. 4. 35

"And then," continued Vibhishan, "if you kill this vanar, who will go to your shatru and tell him about your might? This information will never reach your shatru if you don't allow him to go back. You should do something that will humiliate Rama's doot – let him go back, disfiguered in some way. Let Rama see his state, and come here, along with Sugriva, and fight you. Let your might be seen by all! What benefit will you gain by killing this vanar?"

Ravana was convinced. "All right," he said. "Vanars have great love for their *laangula* – their tail! Set fire to this vanar's *poonchha*!"'

Ravana is Shankarji's pujari. Shankarji had given Ravana a varadaan. On the one hand was the varadaan given to Ravana, and on the other hand Shankarji is Ramachandra's param bhakta. Therefore, just as some people are inclined to pacify people by convincing them to avoid strife, Hanumanji wanted that Ravana should not be harmed, because he is Shankarji's bhakta. So, he speaks to Ravana, hoping to make him see sense. Hanumanji's hriday is full of sadbhava – it has universal benevolence – even for Ravana. He also wants that Ramachandra should not be troubled by Ravana.'

'Rudra de`ha taji ne`ha basa vaanara bhaye` hanumaana' – Tulsidasji has written that due to affection, Hanumanji gave up his Rudra-roop and became a vanar.

Some people say that there are eleven Rudras – Shankar Bhagwan's frightening forms. Ravana had done Shankar Bhagwan's puja by cutting off his ten heads and offering them to Shankarji. One Rudra was left out.

Who was that Rudra?

That Rudra had the characteristic of giving vairagya.

The roop of a Rudra is terrifying. It induces fear. The whole world is pervaded with fear. There is fear – *bhaya* – but those who do chintan of the Ishwara's frightening Rudra-roop get vairagya for the sansara, and that is one roop of Rudra.

Ravana cut off his ten heads and did Rudra's seva, but the eleventh, the Rudra of vairagya, was not propitiated. He was displeased at being ignored.

Vairagya Rudra is always on the side of Rama; he is never favourable to Ravana.

Tathe`ti shanapattaishcha vastrairanyairane`kashah,

tailaakttairve`shtaayaamaasurlaangoolam maarute`rdridham. 4. 36

Puchchhaagre` kinchidanalam deepayitvaatha raakshasaah,

rajjubhih sudridham baddhvaa dritvaa tam balinoasuraah. 4. 37

Samantaad bhraamayaamaasushchooroayamiti vaadinah,

tooryaghoshairghoshayantastaadayanto muhurmuhuh. 4. 38

Hanoomantaapi tatsarvam sodham kinchichchikeershunaa,

gatvaa tu pashchimdvaarasameepam tatra maarutih. 4. 39

Sookshma babhoova bamdhe`bhyo nihsritah punarapyasau,

babhoova parvataakaarastata utplutya gopuram. 4. 40

'Vibhishan's suggestion appealed to Ravana. Hanumanji's poonch was tied with lots of cloth dipped in oil, and set alight. He was paraded round the city so that all the people could see his suffering. Hanumanji's associates would see his disformed shareer when he went back to his Swami.

The Rakshasas kept on shouting gleefully, "we have caught the thief!" Drums were beaten and Hanumanji was beaten, but he endured everything silently. A person who has a mission does not indulge in futile talk. When the procession reached the western gate Hanumanji made himself very small. He wriggled out of his bonds, and jumped up to the *gopur* – the watchtower.

Tatraikam stambhamaadaaya hatvaa taan rakshinah kshanaat,

vichaarya kaaryashe`sham sa praasaadaagraadgriham. 4. 41

Utplutyotplutya sandeeptapuchchhe`na mahataa kapih,

dadaaha lankaamakhilaam saattapraasaadatoranaam. 4. 42

Haa taata putra naathe`ti krandamaanaah samantatah,

vyaaptaah praasaadashikhare`apyaaroodhaa daityayoshitah. 4. 43

De`vataa iva drishyante` patantyah paavake`akhilaah,

vibheeshanagriham tyaktvaa sarvam bhasmeekritam puram. 4. 44

Hanumaji broke off a pillar of the gopur and beat the Rakshasas with it. He jumped from one building to the next, setting them ablaze – *utplutya – utplutya* – the whole city began to burn; balconies, buildings, decorative festoons, etc. The terrified women began to call out to their sons and husbands. The only house left intact was Vibhishan's house.

Tata utplutya jaladhau hanoomaanmaarutaatmajah,

laangoolam majjayitvaantah svasthachitto babhoova sah. 4. 45

Vaayoh priyasakhitvaachcha seetayaa praarthitoanilah,

na dadaha hare`h puchchham babhoovaatyantasheetalah. 4. 46

Yannaamasansmaranadhootasamastapaapaastaapatra yaanalamapeeha taranti sadyah,

tasyaiva kim raghuvarasya vishishtadootah santapyate` kathamasau prakritaanale`na. 4. 47

Then Hanumaji jumped into the samudra and doused the fire on his tail. He washed his laangul and felt refreshed. Sitaji had prayed to Angi Devta: "you are a mitra of Vayu Devta, so please don't burn his putra's shareer." Agni Devta became cool and not a hair of Hanumanji tail was singed.

Shankar Bhagwan says that when all paapa is destroyed by doing smaran of Shri Ramachandram and the agni of the *tritaapa* – the three tapas – mental, physical and forces of nature – become cool by remembering Bhagwan Rama, how can natural fire trouble His doot in any way?

Sundar Kanda

The Fifth Sarga

Message to Shri Rama

Shreemahaade`va uvaacha

Tatah seetaam namaskritya hanoomaanbraveedvachah,

aagnaapayatu maam de`vi bhavatee raamasannidhim. 5. 1

Gachchhaami raamastvaam drashtumaagamishyati saanujah,

ityukttvaa trih parikramya jaanakeem maarutaatmajah. 5. 2

Pranamya prasthito gantumidam vachanamabraveet,

de`vi gachchhaami bhadram te` toornam drakshyasi raaghavam. 5. 3

Lakshmanam cha sasugreevam vaanaraayutakotibhih,

tatah praaha hanoomantam jaanakee dukhakarshitaa. 5. 4

Tvaam drishtvaa vismritam dukhamidaaneem tvam gamishyasi,

itah param katham varte` raamavaartaashrutim vinaa. 5. 5

'Hanumanji came and bowed down to Sitaji.'

The Valmiki Ramayana gives a description of one more incident. After dousing the fire on his tail, a thought struck Hanumanji. 'I have set fire to the whole of Lanka – what if it affected Sitaji?' He felt devastated at the thought. Then a feeling of confidence came into his hriday. 'No, that is not possible,' he decided.

'Hanumanji went to Sitaji and told her, "Ramachandra will come very soon for your darshan." He did Sitai's parikrama thrice and bowed down to her. Then he said, "Devi, I am going now, but I will come back at once to get your darshan, along with Lakshman, Sugriva and the vanars." Janakiji was very dukhi. "Hanuman, my dukha had abated somewhat by seeing you. Now you are going; how will I stay? Who will talk about Rama to me?"

Hanumanji consoled her.

Maaruti uvaacha

Yadye`vam devi me` skandhamaaroha kshnanamaatratah,

raame`na yojayishyaami manyase` yadi jaanaki. 5. 6

Seetovaacha

Raamah saagaramaashoshya baddhvaa vaa sharapanjaraih,

aagatya vaanaraih saardhyam hatvaa raavanamaahave`. 5. 7

Maam naye`dyadi raamasya keertirbhavati shaashvatee,

ato gachchha katham chaapi praanaansanghaarayaamyaham. 5. 8

Iti prasthaapito veerah seetayaa pranipratya taam,

jagaama parvatasyaagre` gantum paaram mahodadhe`. 5. 9

'*Yadye`vam de`vi me` shandhamaaroha kshanamaatratah' (6)* – Hanumanji said, "Devi, if you feel so distressed, sit on my shoulder and I will take you to Rama in an instant. If you feel this is proper, please do so."'

In the Valmiki Ramayana, when Hanumanji said this, Janakiji said, 'since the time I became aware of these things, I have never willingly touched any purusha who was not closely related to me. It is true that Ravana touched me when he abducted me, but that is because I was helpess. Vayunandan! You are a purush, even though you are Bhagwan's bhakta, so I will not touch your shareer.'

The Valmiki Ramayana focuses on Dharma-karma.

'Janakiji declined Hanumanji's offer. "That is not suitable," she said. 'If Ramachandra Bhagwan comes Himself, dries up the samudra or binds it with His arrows, then comes into Lanka, kills Ravana in battle, and then takes me back, His glory will become everlasting.

Ravana brought me here like a thief who creeps into somebody's house and steals valuables. I will not go by stealth. I will go when Ramachandra comes here and does some leela, and takes me back

with honour. So, go, Hanuman! I will manage to keep my prana somehow, till then."

Tatra gatvaa mahaasattvah paadaabhyaam peedayan girim,

jagaam vaayuve`ge`na parvatashcha maheetalam. 5. 10

Gato maheesamaanatvam treenshadyojanamuchchhritah,

maarutirgaganaantahstho mahaashabdam chakaara sah. 5. 11

Tam shrutvaa vaanaraah sarve` gnaatvaa maarutimaagatam,

harshe`na mahataavishtaah shabdam chakrurmahaasvanam. 5. 12

Shabde`naiva vijaaneemah kritakaaryah samaagatah,

hanoomaane`va pashyadhvam vaanaraa vaanararshabham. 5. 13

E`vam bruvatsu veere`shu vaanare`shu sa maarutih,

avateerya gire`rmoordhni vaanaraanidamabraveet. 5. 14

Drishtaa seetaa mayaa lankaa gharshitaa cha sakaananaa,

sambhaashito dashagreevastatoaham punaraagatah. 5. 15

Hanumanji climbed on to the top of a parvat to launch himself to go across the samudra. The parvat sank beneath the force of his leap. The sound this made was so load that the vanars on the other side of the samudra heard it. They cried out, "Hanumanji is coming back to us! It is certain that he has succeeded – the sound seems to give this assurance!"'

If a person sets out on a mission, his face, gait and voice show whether he has succeeded or not. Manuji has written seven points about this.

Aakaarairingitairgatyaa che`shtayaa bhaashite`na cha,

ne`travaktravikaaraishcha grihyate`antargatam manah. (Manusmriti 8. 26)

A Manushya's mana can be known by the expression on his face, by the way he walks, etc.

‘Hanumanji got on to the peak of the parvat and flew over the samudra. As he approached the other shore he called out, “I have got Sitaji’s darshan and I have crushed Lanka.”’

The Valmiki Ramayana says that Hanumanji called out four shlokas as he left Lanka. These four shlokas are accepted as the beej of the Sundar Kand. People do its paatha, some do an anushthana of these four shlokas, and some do a *samputa* – say these shlokas as the opening and conclusion of a paatha or japa.

Jayatyatibalo raamo lakshmanashcha mahaabala,

raajaa jayati sugreevo raaghave`naabhipaalitah.

Daassoaham kausale`ndrasya raamasyaaklishtakarmanah,

hanoomaanshatrusainyaanaam nihantaa maarutaatmajah.

Na raavanasahastram me` yuddhe` pratibalam bhave`t,

shilaabhishcha praharatah paadapaishcha sahasrashah.

Ardayitvaa pureem lankaamabhivaadya cha maithileem,

samriddhaartho gamishyaami mishataam sarvarakshasaam. (33 – 36)

These four shlokas are in the Sunder Kand of the Valmiki Ramayana.

‘Hanumanji made a declaration about Rama and Lakshman being victorious from the air, before leaving Lanka. He stated that not even a thousand Ravanas could defeat Rama. Rama would rescue Sitaji and go back with her.

When Hanumanji reached the other shore he called out to the vanars. “I have seen Sitaji. I have crushed Lanka. I have spoken with Ravana, and I have come back unscathed.”

Idaaneeme`va gachchhaamo raamasugreevasannidhim,

ityukttaa vaanaraah sarve` harshainaalingya maarutim. 5. 16

Ke`chichchyuchumburlaangulam nanrituh ke`chidutsukaah,

hanoomataa same`taaste` jagmuh prasravanam girim. 5. 17

Gachchhanto dadrishurveeraa vanam sugreevarakshitam,

madhusangnam tadaa praahurangadam vaanararshabhaah. 5. 18

Kshudhitaah smo vayam veera de`hyanugnaam mahaamate`,

bhakshayaamah falaanyadya pikshaamoamritavanmadhu. 5. 19

Santushtaa raaghavam drashtum gachchhaamoadyaiva saanujam. 5. 20

Hanumanji told the vanars, “come; let us go at once to Rama and Sugriva.”

The vanars had begun to emrace Hanumanji joyfully. Some of them kissed his tail in their exuberance and some began to dance. Then they set off in the direction of the Pravarshan Giri, where Rama awaited their news.’

When writing this, the author would have seen the scene in his dhyana. He would have imagined how the vanars would have displayed their joy and relief. There is another possibility – Hanumanji had taken on a mountainous form when he crossed the samudra; the other vanars would not have come up to even his shoulders, leave alone his head, to put a tilak to honour him! They could not embrace him – they could only kiss his langula in delight!

‘The group lead by Angad reached Sugriva’s fruit orchard, called Madhu Van. Angad told the tired and hungry vanars to refresh themselves by eating the ripe fruit on the trees. The mighty vanars appointed as guards were helpless to stop them.

Angada uvaacha

Hanoomaankritakaaryoayam pibataitprasaadatah,

jakshadhvam falamoolaani tvaritam harisattamaah. 5. 21

tatah pravishya harayah paatumaare`bhire` madhuh,

rakshinastaananaadritya daghivakre`na noditaan. 5. 22

Pibatastaadayaamaasurvaanvaanararshabhaah,

tatastaanmushtibhih paadaishchoornayitvaa papurmadhu. 5. 23

Tato dadhimukhah kruddhah sugreevasya sa maatulah,

jagaama rakhibhih saardham yatra raajaa kapeeshvarah. 5. 24

Gatvaa tamabraveedde`va chirakaalaabhirakshitam,

nashtam madhuvanam te`adya kumaare`na hanoomataa. 5. 25

Shrutvaa dadhimukhe`nokttam sugreevo hrishtamaanasah,

drishtvaagato na sande`ha seetaam pavananandanah. 5. 26

No che`nmadhuvanam drashtum samarthah ko bhave`nmama,

tatraapi vaayuputre`na kritam kaaryam na sanshayah. 5. 27

The vanars began to devour honey, fruits, flowers, roots etc in the Madhu Van. Sugriva's uncle, Dadhimukha was the head of the guards. He was furious. He sent a message to Sugriva that the vanars, lead by Angad, were destroying the Madhu Van.

"Be quiet," said Sugriva. "Don't say anything to them. They would not have dared to do this had they not got Sitaji's darshan!"'

Look; even vanars should be given a reward for work well-done. How can it be that they are stopped from eating and drinking their fill? Sugriva showed his generosity by giveng them leave to enjoy themselves, as a reward for their success in their mission.

Shrutvaa sugreevavachanam hrishto raamastmabraveet,

kimuchyate` tvayaa raajanvachah seetaakathaanvitam. 5. 28

Sugreevastvabraveedvaakyam de`va drishtaavaneesutaa,

hanoomatpramukhaah sarve` pravishtaa madhukaananam. 5. 29

Bhakshayanti sma sakalam taadayanti sma rakshinah,

akritvaa de`vakaryam te` drashtum madhuvanam mama. 5. 30

Na samarthaastato de`vee drishtvaa seete`ti nishchitam,

rakshino vo bhayam maastu gatvaa broota mamaagnayaa. 5. 31

Vaanaraanagadamukhaananaayadhvam mamaantikam,

shrutvaa sugreevavachanam gatvaa te` vaayuve`gatah. 5. 32

Bhagwan Ramachandra felt a sudden spurt of happiness – *hrishto raamastamabraveeet.* He asked Sugriva, "Rajan, what are you talking about? Are you talking about Sita?"

Sugriva told Him joyfully, "Maharaj! Hanuman has obtained Sitaji's darshan, and reached Madhu Van. The vanars are eating fruits and breaking trees! Had he not succeeded in accomplishing Your work, they would never have behaved like this! I am convinced that Hanumanji has obtained Sitaji's darshan!"

Sugriva instructed the guards to go back. "There is nothing to be afraid of. Tell the vanars to eat as much as they want and then come here with all possible speed. We are eager to hear their news."

Hanumatpramukhaanoochurgachchhate`shvarashaasanaat,

drashtumichchhati sugreevah saraamo lakshmanaanvitah. 5. 33

Yushmaanateeva hrishtaaste` tvarayanti mahaabalah,

tathe`tyambaramaasaadya yayuste` vaanarottamaah. 5. 34

Hanoomantam puraskritya yuvaraajam tathaangadam,

raamasugreevayoragre` nipe`turbhuvi satvaram. 5. 35

Hanoomaan raaghavam praaha drishtaa seetaa niraamayaa,

saashtaangam pranipatyaagre` raamam pashchaaddhareeshvaram. 5. 36

Kushalam praaha raaje`ndra jaanakee tvaam shuchaanvitaa,

ashokavanikaamadhye` shinshapaamoolamaashritaa. 5. 37

Raakshaseebhih parivritaa niraahaaraa krishaa prabho,

haa raama raama raame`ti shochantee malinaambaraa. 5. 38

The guards went back to Madhu Van and conveyed Sugriva's message to Angad. "Sugrivaji is very happy to hear that you are back. Please eat

your fill and quench your thirst, and then go to him as quickly as possible. They are waiting eagerly to hear your news."

The vanars came, keeping Hanuman and Angad in the fore. They fell on the ground to do pranam. Hanumanji did sashtang pranam first to Ramachandra, then to Sugriva. He told Ramachandra, "I obtained Sitaji's darshan. She is living in the Ashok Van, under a shinshapa tree, surrounded by Rakshasis. She does not eat anything. She has become very thin."

"How is she staying?"

Hanumanji replied:

Haa raama raama raame`ti shochantee malinaambaraa.

E`kave`nee mayaa drishtaa shanairaashvasitaa shubha,

vrikshashaakhaantare` sthitvaa sookshmaroope`n ate` kathaam. 5. 39

Janmaarabhya tavaatyartham dandakaagamanam tathaa,

dashaanane`na haranam jaanakyaa rahite` tvayi. 5. 40

Sugreeve`na yathaa maitree kritvaa vaalinibarhanam,

maarganaartham cha vaide`hyaah sugreeve`na visarjitaah. 5. 41

Mahaabalaa mahaasattvaa harayo jitakaashinah,

gataah sarvatra sarve` vai tatraikoahamihaagatah. 5. 42

Aham sugreevasachivo daasoaham raaghavasya hi,

drishtaa yajjaanakee bhaagyaatprayaasah falitoadya me`. 5. 43

"The only words Janakiji utters is, 'Rama! Rama!'" said Hanumanji. "Sitaji's clothes are unwashed and her hair is uncombed – it has become one veni. I narrated Ramachandra's whole katha to her in brief. I spoke about His friendship with Sugriva, and how many vanars have been looking for her everywhere, and that I am one of them. I told her I have come to Lanka alone, I am Sugriva's mantri and Bhagwan Ramachandra's dasa. I told her that my mission was

successful because I had seen her. Hearing all this, her eyes brightened with hope."

Ityudeeritamaakarnya seetaa visfaarite`kshanaa,

ke`na vaa karnapeeyoosham shraavitam me` shubhaaksharam. 5. 44

Yadi satyam tadaayaatu maddarshanapatham tu sah,

tatoaham vaanaraakaarah sookshmaroope`na jaanakeem. 5. 45

Pranamya praanjalirbhootvaa dooraade`va sthitah prabho,

prishtoaham seetayaa kastvamityaadi bahuvistaram. 5. 46

Mayaa sarvam krame`naiva vignaapitamarindam,

pashchaanmayaarpitam de`vyai bhavaddattanguleeyakam. 5. 47

Hanumanji continued, "after listening to Ramachandra's story, Sitaji told me, 'let the one who has spoken these words that are like amrita for my ears come before me.' I went before her in a small form. Then, in answer to her questions I told her everything in greater detail. I also gave her Your ring. After that she trusted me fully. She told me about this incident of the crow, so I could tell You, to convince You that I had indeed had her darshan.

Te`na maamativishvastaa vachanam che`damabraveet,

tathaa drishtaasmi hanumanpeedyamaanaa divaanisham. 5. 48

Raakshaseenaam tarjanaistastarvam kathaya raaghave`,

mayokttam de`vi raamoapi tvachchintaaparinishthitah. 5. 49

Parishochatyahoraatram tvadvaartaam naadhigamya sah,

ideenaame`va gatvaaham sthitim raamaaya te` bruve`. 5. 50

Raamah shravanamaatre`na sugreeve`na salakshmanah,

vaanaraaneekape`h saardhamaagamishyati te`antikam. 5. 51

Raavanam sakulam hatvaa ne`shyati tvaam svakam puram,

abhignaam de`hi me` de`vi yathaa maam vishvase`dvibhuh. 5. 52

Sitaji told me, ‘Hanuman, you have seen for yourself how the Rakshasis torment me. Please report all this to Ramji.’

I told her, ‘Devi, Shri Ramachandra is immersed day and night in your dhyana. He worries about you all the time, because He has no news of you. I will go at once and tell Him everything. The moment they get news of you, Rama, Sugriva and Lakshman will set out, with the army of vanars, to come to Lanka. Ravana will be destroyed, along with his entire clan. Please give me some token that Ramachandra will recognize as belonging to you.’

Ityukttaa saa shiroratnam choodaapaashe` sthitam priyam,

dattvaa kaake`na yadvrittam chitrakootagirau puraa. 5. 53

Tadapyaahaashrupoornaakshee kushalam broohi raaghavam,

lakshmanam broohi me` kinchidurukttam bhaashitam puraa. 5. 54

Tatkshamasvaagnabhaave`na bhaashitam kulanandana,

taaraye`nmaam yathaa raamastathaa kuru kripaanvitah. 5. 55

Ityukttvaa rudatee seetaa dukhe`na mahataavritaa,

mayaapyaashvasitaa raama vadataa sarvame`va te`. 5. 56

Tatah prasthaapito raama tvatsameepamihaagatah,

tadaagamanave`laayaamashokavanikaam priyaam. 5. 57

Utpaatya raakshasaamstatra bahoonmatvaa kshanaadadham,

raavanasya sutam hatvaa raavane`naabhibhaashya cha. 5. 58

Lankaamashe`shato dagdhvaa punarapyaagamam kshanaat,

shrutvaa hanoomato vaakyam raamoatyantaprahrashtadheeh. 5.59

Sitaji took out this chodamani jewel from her hair and gave it to me. After that she told me of the incident with the crow. With tears in her eyes, she said, ‘go and tell Ramachandra that I am living. Tell Him of the conditions I am living under. And, tell Lakshman separately that I had said some very harsh things to him due to my foolishness. Tell him that I have said, ‘Lakshman! You are the one who gives anand to your

whole clan – please help me to come out of this samudra of misfortune. Do kripa on me.' Sitaji was sunk deeply in dukha as she told me all this.

I tried my best to give her some comfort. I have come to You at her bidding. Before leaving Lanka I created some turmoil. I uprooted the trees in the Ashok Van, killing Rakshasas, including Ravana's beta, and setting the city on fire."

Shri Ramachandra was greatly gladdened. He said:

Hanoomanste` kritam kaaryam de`vairapi sudushkaram,

upakaaram na pashyaami tava pratyupkaarinah. 5. 60

Idaaneem te` prayachchhaami sarvasvam mama maarute`,

ityaalingaya samaakrishya gaadham vaanarapungavam. 5. 61

Saardrane`tro raghushre`shthah param preetimavaapa sah,

hanumantamuvaache`dam raaghavo bhakttavatsalah. 5. 62

Parirambho hi me` loke` durlabhah paranaatnanah,

atastvam mama bhakttoasi priyoasi haripungavah. 5. 63

"Hanuman! You have done great things! You have done what even great Devtas cannot do – *upakaaram na pashyaami tava pratyupakaarinah (60)*. The favour you have done to Me cannot be repayed by any means!"'

There is a very interesting point here for Bhagwan's bhaktas.

'Bhagwan said, "I am giving you My sarvasva – My all-in-all." Saying this, Bhagwan pulled Hanumanji towards Him and held him in a close embrace. Tears fell from His eyes. He became immersed in paramanand.

Bhakta-vatsal Bhagwan told Hanumanji, "this is My sarvasva. To embrace Me, the Paramatma, is My all-in-all. This is extremely difficult to obtain. You are My bhakta; you are dear to Me."

People offer tulsi leaves at Bhagwan's feet when they do puja, and become Vishnu. It is that same Ramachandra who pulled Hanumanji towards Himself and held him in a close embrace. Who can gauge the amount of punya Hanumanji would have done?

Yatpaadapadmayugalam tulasidalaadyaih sampoojya vishnupadaveematulaam prayaanti,

Te`naiva kim punarasau parirabdhamoortee raame`na vaayutanayah kritapunyapunjah. 5.64

The Sundar Kand is concluded here.

Yuddha Kanda

The First Sarga.

The setting out of the vanar sena.

Shreemahaade`va uvaacha

Yathaavadbhaashitam vaakyam shrutvaa raamo hanoomatah,

uvaachaanantaram vaakyam harshe`na mahataavritah. 1. 1

Kaaryam kritam hanumataa sudushkaram,

manasaapi yadanye`na smartum shakyam na bhootale`. 1. 2

Shatayojanavisteernam langhaye`tkah payonidhim,

lankaam cha raakshasairguptaam ko vaa gharshayitum kshamah. 1. 3

Brityakaaryam hanumataa kritam sarvamashe`shatah,

sugreevasye`drisho loke` na bhooto na bhavishyati. 1. 4

Aham cha raghuvanshashcha lakshmanashcha kapeeshvarah,

jaanakyaa darshane`naashcha rakshitaah smo hanoomataa. 1. 5

Mahadevji said to Parvatiji, “Parvati! Rama felt a deep joy.”

Rama said, “Hanumanji has done what even great Devtas cannot do! They can’t even think of such things being achieved, leave alone doing them! To fly over a samudra that is one yojan wide and to set fire to the city of Lanka – who has the power to do such fantastic feats? As a sevak Hanumanji has done incredible work for his Swami’s happiness. There has never been a sevak like Hanumanji, nor will there be in future. By getting information about Janaki Hanumanji has protected not only Me, but also the vansha of Raghu, Lakshman, and the Raja of the vanars – Sugriva!

Sarvathaa sukritam kaaryam janakyaa parimaarganam,

samudram manasaa smritvaa seedateeva mano mama. 1. 6

Katham nakrajhashaakeernam samudram shatayojanam,

langhayitvaa ripum hanyaam katham drakshyaami jaanakeem. 1. 7

Shrutvaa tu raamavachanam sugreevah praaha raaghavam,

samudram langhayishaamo mahaanakrajhashaakulam. 1. 8

Lankaam cha vidhamishyaamo hanishyaamoadya raavanam,

chintaam tyaja raghushre`shtha chinntaa kaaryavinaashinee. 1. 9

It was an act of great punya to find Janakiji. When I think of the samudra – one yojan long, and filled with all kinds of dangerous creatures – I am filled with unease. I wonder how I will get to Lanka and see Janakiji."

Sugrivaji chided Ramachandra gently. "Ramachandra! We will cross the samudra and go to Lanka, no matter how many dangerous creatures there are in it. We will kill Ravana! Please give up all anxiety. Worry should never be permitted when a major venture is before us."'

'Chintaa kaaryavinaashinee' – Sugriva quoted a Vedic hymn that says, '*chintaa* – meaning, worry – ruins the success of an undertaking.' A manushya who indulges in worry becomes nervous. His buddhi stops working, and the task ahead is spoilt. A manushya should cross over all that comes with a smile on his face. This world is not to be gone through with moaning and lamenting.

E`taanpashya mahaasattvaan shooraanvaanarapungavaan,

tvatpriyaartham samudyukttaanprave`shtumapi paavakam. 1. 10

Samudratarane` buddhim kurushva prathamam tatah,

drishtvaa lankaam dashagreevo hata itye`va manmahe`. 1. 11

Nahi pashyaamyaham kanchittrishu loke`shu raaghava,

griheetadhanusho yaste` tishthe`dabhimukho rane`. 1. 12

Sarvathaa no jayo raama bhavishyati na sanshayah,

nimittaani cha pashyaami tathaabhootaani sarvashah. 1.13

'Sugriva was speaking with Ramachandra. "Look at the vanars!" he said. "They are prepared to jump into the fire to please You! Just makeup Your mind that we have reached Lanka, and Ravana has been killed. I say that there is nobody in all the three lokas who can stand before Your baan. Our victory is certain. The omens are all auspicious!"'

Had Sugriva also become nervous with Rama – had he not encouraged Rama – what would have been the result?

There is an enduring bhava of the Veer Rasa – the feeling of valour and zeal – to fill the chitta with enthusiasm and confidence. It is essential to instil enthusiasm and self-confidence in a manushya who is about to embark on a major venture. Success is difficult to attain if a person is full of doubts.

Sugreevavachanam shrutvaa bhakttiveeryasamanvitam,

angeekrityaabraveedraamo hanoomantam purahsthitam. 1. 14

Ye`na ke`na prakaare`na langhayaamo mahaarnavam,

lankaasvaroopam me` broohi duhsaadhyam de`vadaanavaih. 1. 15

Gnaatvaa tasya prateekaaram karishyaami kapeeshvarah,

shrutvaa raamasya vachanam hanoomaanvinayaanvitah. 1. 16

Uvaacha praanjalirde`va yathaa drishtam braveemi te`,

lankaa divyaa puree de`va trikootashikhare` sthitaa. 1. 17

Svarnapraakaarasahitaa svarnaattaalakasanyutaa,

parikhaabhih parivritaa poornaabhirnirmalodakaih. 1. 18

Naanopavanashobhaadhyaa divyavaapeebhiraavritaa,

grihairvichitrashobhaadhyairmanistambhamayaih shubhaih. 1. 19

Ramachandra was touched by Sugriva's loving rebuke. He said, "what you say is perfectly correct, My mitra."

Then Ramachandra told Hanumanji, "you have already crossed the samudra; we will find some means to cross it. Now, tell Me what the swarup of Lanka is like. Tell us the details of the fortifications."'

Had Hanumanji not seen the city of Lanka so thoroughly what would he have said? He would have had to say that he just saw Janakiji and came back.

Bhagwan's question is congratulatory. It is praise for Hanumanji's actions.

'Hanumanji folded his hands and spoke with great humility. "I will tell You the things as I saw them," he said. "Lanka is a divine city on the summit of a mountain with three peaks. It is protected by four walls made of gold, and has a moat outside the walls. The wall has balconies and turrets of gold. Ravan has made excellent arrangements for water – they will not run short of water even if the siege lasts a long time. There are lots of gardens so they will always have pleanty of fruit – they will not starve. The houses are beautifully made, decorated with gem-studded pillars.

Pashchimadvaaramaasaadya gajavaahah sahasrashah,

uttare` dvaare` tishthanti saashvaavaahaah sapattayah. 1. 20

Tishthantyarbudasankhyaakaah praachyaamapi tathaiva cha,

rakshino raakshasaa veeraa dvaram dakshinamaashritaah. 1. 21

Madhyakakshe`apyasakhyaataa gajaashvarathapattayah,

rakshayanti sadaa lankaam naanaastrakushalaah prabho. 1. 22

Sankramairvividhairlankaa shataghneebhishcha sanyutaa,

e`vam sthite`api de`ve`sha shrunu me` tatra che`shtitam. 1. 23

Dashaananabalaudhasya chaturthaansho mayaa hatah,

dagdhvaa lankaam pureem svarnapraasaado gharshito mayaa. 1. 24

Shataghnyah sankramaashchaiva naashitaa me` raghoottama,

de`va tvaddarshanaade`vah lankaa bhasmeekritaa bhave`t. 1. 25

A thousand elephants are housed on the western gate of the city, and the horses are on the northern gate. Their infantry has over a million well-trained soldiers. It is quartered at the eastern gate of Lanka. A special guard of valorous Rakshasas is stationed at the southern gate of the city.

All four sections of the sena are also kept in the centre of the city, with elephants, horses, chariots and foot soldiers – all well trained, and well equipped. There are cannon and underground passages at strategic points. In spite of these, I will tell you what I have done when I was there.

I killed one fourth of Ravana's sena. I burned down the whole of this golden city and laid waste the garrisons palaces, etc. I broke several cannon and destroyed several underground passages.

He Devta! Lanka will turn into ashes as soon as Your drishti falls on it."'

My father also used to do kathas of the Ramayana, but I was too young at that time to understand; his shareer ended when I was seven. My grandfather left this world when I was about eighteen or nineteen years old. Among other things, he would talk to me about the Ramayana. He told me that the main roads from the gates of Lanka were made in such a way that people who were welcome could walk on them comfortably, but when unwelcome people came in, the roads were upturned in a way that the people thought they were walking on an underground passage. Suddenly, the buildings above them would crash down, so they would either be killed or captured. This is what I had heard from my grandfather, some fifty years ago.

'The first thing Hanumanji did was to wreck all the security equipment. The Rakshasas were taken unawares. They had made no special

arrangements for additional security, because they thought Hanumanji to be just an ordinary vanar. Hanumanji destroyed as much of Lanka as he could, before departing.

Prasthaanam kuru de`ve`sha gachchhaamo lavanaambujdhe`h,

teeram saha mahaaveerairvaanaraudhaih samantatah. 1. 26

Shrutvaa hanoomato vaakyamuvaacha raghunandanah,

sugreeva sainikaansarvaanprasthaanaayaabhidaya. 1. 27

Idaaneeme`va vijayo muhurtah parivartate`,

asminmamuhoorte` gatvaaham lankaam raakshasasankulaam. 1. 28

Sapraakaaraam sudurdhashaam naashayaami saraavanaam,

aane`shyaami cha seetaam me` dakshinaakshi sfuratyadhah. 1. 29

Prayaatu vaahinee sarvaa vaanaraanaam tarasvinaam,

rakshantu yoothapaah se`naamaagre` prishthe` cha paarshvayoh. 1. 30

'Hanumanji said, "He Devesh! Please let us prepare to leave immediately. Let the vanar sena reach the shore of the sea as soon as possible."

Ramachandra responded eagerly. "Yes! Let us hurry. The muhurta is very auspicious – *vinayo muhurtah parivartate`* - we should set out before the muhurta changes. We have to destroy Lanka completely with its golden walls and moats, and bring Sita back. My right eye is twitching. That is an auspicious portent.

Let the entire vanar sena go in one body. Selected vanars should guard the sena in front, at the rear, and on both flanks.

Hanoomantamathaaruhya gachchhaamyagre`angadam tatah,

aaruhya lakshmano yaatu sugreeva tvam mayaa saha. 1. 31

Gajo gavaaksho gavayo maindo dvivida e`va cha,

nalo neelah sushe`nashcha jaambavaanshcha tathaapare`. 1. 32

Sarve` gachchhantu sarvatra se`naayaah shatrughaatinah,

ityaagnaapya hareen raamah pratasthe` sahalakshmanah. 1. 33

Sugreevasahito harshaatse`naamadhyagato vibhuh,

vaarane`ndranibhaah sarve` vaanaraah kaamaroopinah. 1. 34

Kshve`lantah parigarjanto jagmuste` dakshinaam disham,

bhakshayanto yayuh sarve` falaani cha madhooni cha. 1.35

I will sit on Hanuman's shoulder, Lakshman will sit on Angad's shoulder, and Sugriva should be along side. Gaja, Gavaksha, Govaya, Maindya, Dvivid, Nala, Neela, Sushena, and Jambavan should stay with us. We will set off immediately."

Ramachandra gave the aagna and the sena started its journey southwards.

Ramachandra and Sugriva stayed in the middle part of the sena. Some of the vanars were as big as elephants. They also had the ability to change their forms at will. The vanars were in high spirits. They teased each others, joking, growling playfully, and roaring, as the mood came, racing ahead in leaps and bounds.

Bruvanto raaghavasyaagre` hanishyaamoadya raavanam,

e`vam te` vaanarashre`shthaa gachchhantyatulavikramaa. 1. 36

Haribhyaamuhyamaanau tau shushubhaate` raghuttamau,

nakshatraih se`vitau yadvachchandrasooryaavivaambare`. 1. 37

Avritya prithiveem kritsnaam jagaama mahatee chamooh,

prasfotayantah puchchhaagraanudvhantashcha paadapaan. 1. 38

Shailaanaarohayantashcha jagmurmaarutave`gatah,

asankhyataashcha sarvatra vaanaraah paripooritaah. 1. 39

There was no need to worry about food and water for the sena. The vanars took what they wanted from the shrubs and trees they passed. They did not ask for payment, food, clothing or bedding. They declared their determination to reach Lanka and kill Ravana.

Angad carried Lakshman on his shoulders and Hanumanji carried Shri Rama. They rode in the middle of the sena like the Surya and Chandra moving in the heavens. The vanars thumped their tails on the ground as they loped ahead, some of them uprooted trees and carried them on their shoulders like a mace. They would jump up on to the top of a hill as they passed it, showing off their speed and agility. The number of vanars was incalculable – *asankhyataashcharvatra.*

Hrishtaaste` jagmuratyartham raame`na paripaalitaah,

gataa chamoordivaaraatram kvachinnaasajjata kshanam. 1. 40

Kaananaani vichitraani pashyamalayasahyayoh,

te` sahyam samatikramya malayam cha tathaa gireen. 1. 41

Aayayushchaanupoorvye`na samudram bheemanihsvanam,

avateerya hanoomantam raamah sugreevasamyutah. 1. 42

Salilaabhyaashamaasaadya raamo vachanamabraveet,

aagataah smo vayam sarve` samudram makaraalayam. 1. 43

Ito gantumashakyam no nirupaaye`na vaanaraah,

tatra se`naanive`shoastu mantrayaamoasya taarane`. 1. 44

The whole sena was filled with zeal and elation. They travelled day and night, without resting – *kvachinnaasajjata kshanam* – for even a minute. They passed forests and valleys fragrant with the scent of sandalwood trees. There was a great clamour of excitement when they reached the sea.

Shri Ramachandra got off Hanumanji's shoulders and went to Sugriva. The sena had gone like an arrow from Kishkindha to the sea in the

south. Ravana was completely unaware that Rama's sena had reached the shore of the samudra.

"We have come to the samudra," said Ramachandra. "We can go no further until we find a way to cross it and reach Lanka. Let the sena get some rest and refreshments, while we think about how this vast samudra can be crossed."

Shrutvaa raamasya vachanam sugreevah saagaraantike`,

se`naam nyave`shayatkshipram rakshitaam kapikunjaraih. 1. 45

Te` pashyanto vishe`dustam saagaram bheemadarshanam,

mahonnatatarangaadhyam bheemankrabhayankaram. 1. 46

Agaadham gaganaakaaram saagaram veekshya dukhitaah,

tarishyaamah katham ghoram saagaram varunaalayam. 1. 47

Hantavyoasmaabhiradyaiva ravano raakshasaadhamah,

iti chintaakulaah sarve` raamapaarshve` vyavasthitaah. 1. 48

Sugriva arranged for the sena to rest along with proper security measures. Everyone felt overcome with depression at the sight of the vast sea and the huge waves, and the thought of the dangerous creatures in it. The vanars had but one thought – to cross the samudra and kill Ravana. The senior mantris surrounded Rama, waiting for His decision.

Raamah seetaamanusmritya dukhe`na mahataavritah,

vilapya jaanakeem seetaam bahudhaa kaaryamaanushah. 1. 49

Adviteeyashchidaatmaikah paramaatmaa sanaatanah,

yastu jaanaati raamasya svaroopam tattvato janah. 1. 50

Tam na sprishati dukhaadi kimutaanandamavyayam,

dukhaharshabhayakrodhalobhamohamadaadayah. 1. 51

Rama felt dukhi, thinking of Sita.

Bhagwan Shankar told Parvatiji, "look; Rama has become a manushya for a specific purpose – *kaaryamaanushah* – not because of prarabdha. He has chosen to adopt a manushya form, but this Ramachandra is advitiya. He is the chit-anand swarup. Dukha does not touch a person who knows the Tattva of his swarup. Then, why will He, who is anand-swarup, feel dukhi?"'

A manushya experiences dukha because of janma-maran, for losing wealth, etc. He feels happy when things are favourable. People are afraid of losing what they have. They feel anger for the person who takes away what is theirs. They are greedy to get more of what they like, and moha for what they consider to be theirs. The manushya stays in a state of intoxication, with the thought, 'he is mine and I am his.'

What is all this?

All these are signs of agnan of the Atma – the Chidatma – and are experienced because of not knowing our own swarup. Dukha is felt by those who have *de`ha-abhimaana,* and believe they are the shareer.

Agnaanalingaanye`taani kutah santi chidaatmani,

de`haabhimaano dukham na de`hasya chidaatmanah. 1. 52

Samprasaade` dvayaabhaavaatsukhamaatram hi drishyate`,

buddhyaadyabhaavaatsanshuddhe` dukham tatra na drishyate`,

ato dukhaadikam sarvam buddhe`re`va na sanshayah. 1. 53

Raamah paraatmaa purushah puraano nityasukho nireehah,

tathaapi maayaagunasangatoasau sukheeva dukheeva vibhaavyate`abudhaih. 1. 54

De`haabhimaano dukham na de`hasya chidaatmanah – the deha does not feel the dukha; nor does the chidatma."'

Look; when a person is immersed in a state of Samadhi he experiences nothing but sukha. There is no dvaita in that state. There is no dukha where there is no buddhi. Dukha is where buddhi is. Had there been dukha in the Atma, there would be dukha even in sushupti. Therefore, dukha and sukha are experienced by the buddhi, bit in the Atma.

'Rama is the param-Purusha – He is always prakash-swarup. He is the swarup of nitya-anand.

People who have agnan experience dukha at times and sukha at times. Then, established in their swarup – which is the Atma – they watch dukha and sukha with detachment.

Yuddha Kanda

The Second Sarga.

Vibhishan being disdained by Ravana.

Shreemahaade`va uvaacha

Lankaayaam raavano drishtvaa kritam karma hanoomataa,

dushkaram daivatairvaapi hriyaa kinchidavaanmukha. 2. 1

Aahooya mantrinah sarvaanidam vachanamabraveet,

hanoomataa kritam karma bhavadbhirdrishtame`va tat. 2. 2

Pravishya lankaam durgharshaam drishtvaa seetaam duraasadaam,

hatvaa cha raakshasaanveeraanaksham mandodareesutam. 2. 3

Dagdhvaa lankaamashe`she`na langhayitvaa cha saagaram,

yushmaansarvaanatikramya svasthoagaatpunare`va sah. 2. 4

Kim kartavyamitoagnamarabhiryooyam mantravishaaradaah,

mantrayadhvam prayatne`na yatkritam me` hitam bhave`t. 2. 5

Mahadevji told Parvatiji, "Ravana saw how Hanuman came to Lanka, performed unbelievable deeds that none of the Devtas – neither Indra, Chandra, Rudra, or any other – could do, to create such havoc in Lanka."

Ravana felt deeply mortified. His head hung low – *hriyaa kinchidavaanmukhah.* He thought to himself, "I boast of my great powers, but I failed to deal with one vanar! What face will I show people?"

Ravana summoned his mantris to a conference of war. "You have seen that Hanuman came, and all he did," he told them. "The vanar came into Lanka, in spite of all our excellent arrangements for our security. That, in itself, was an incredible feat. Not only did he come, he found

out where Sita is, and he met her. He killed a great number of Rakshasas, including Mandodari's putra, Aksha Kumar. He burnt Lanka, and then, before your eyes, he crossed the samudra, defying you to stop him. He went back unscathed! All of you have witnessed his astonishing feats.

Now tell me what you think should be done. You are all wise and experienced. You can give expert advice. Let us decide what is the best thing for us to do."'

Raavanasya vachah shrutvaa raakshasaastamathaabruvan,

de`va shankaa kuto raamaattvam hi lokajito rane`. 2. 6

Indrastu baddhvaa nikshiptah putre`na tava pattane`,

jitvaa kube`ramaaneeya pushpakam bhujyate` tvayaa. 2. 7

Yamo jitah kaaladandaadbhayam naabhoottava prabho,

varuno hunkrite`naiva jitah sarve`api raakshasaah. 2. 8

Mayo mahaasuro bheetyaa kanyaam dattvaa svayam tava,

tvadvashe` vartate`adyaapi kimutaanye` mahaasuraah. 2. 9

Hanoomadgharshanam yattu tadavagnaakritam cha nah,

vaanaroayam kimasmaakamasminpaurushadarshane`. 2. 10

There are vidvans even at the houses of big people, Royal Courts, big businessmen and other VIPs, who say things to please and flatter their patrons.

One day, somebody praised me. I asked him why he was lavishing such praise on me. 'I am not a Seth or Sahukar, or Raja-Maharaj!' I told him.

'No, Maharaj,' said the man, 'but won't you feel pleasure when I praise you? You may show displeasure, but surely you will feel pleased inside, won't you? That is why I praise you.'

Ravana's Court also had its flatterers. Such people make their master blind to the truth.

'Ravana's mantris said, "Deva! Why do you question your ability to conquer Rama? You have conquered the three lokas, including our mortal world. Your Beta, Meghnad, tied up Indra after defeating him and brought him to Lanka. He is imprisoned here now. Meghnad defeated Kuber and brought you the Pushpak Viman that has miraculous facilities; we take a flight in it sometimes. You have no fear of Yamaraj's danda, which he uses to touch people when their time is up. Varun was terrified when you roared, and Maya Asura who has amazing powers of Maya, gave you his daughter, Mandodari, in marriage, and she is subservient to you even now. That being the case, what are the others worth?

Regarding Hanuman's unruly behaviour and the way he crushed the whole of Lanka, it is because we underestimated him. We thought him to be an insignificant vanar.

Vaanaroayam kimasmaakamasminpamaurushadarshane.

Ityupe`kshitamasmaabhirgharshanam te`na kim bhave`t,

vayam pramattaah kim te`na vanchitaah smo hanoomataa. 2. 11

Jaaneemo yadi tam sarve` katham jeevan gamishyati,

aagnaapaya jagatkritasnamavaanaramamaanusham. 2. 12

Kathabhaktti tathaa sarve` pratye`kam vaa niyojaya,

kumbhakarnastadaa praaha raavanam raakshase`shvaram. 2. 13

Aarabdham yattvayaa karma svaatmanaashaaya ke`valam,

na drishtoasi tadaa bhaagyaattvam raame`na mahaatmanaa. 2. 14

Yadi pashyati raamastvaam jeevannaayaasi raavana,

raamo na maanusho de`vah saakshaannaaraayanoavyayah. 2. 15

We made the mistake of assuming Hanuman to be an ordinary vanar. We felt that there was no need to show our might in any way," said the flatterers. "Otherwise, he could never have got away with all the mischief. We became careless. That is why we were cheated. Had we known what he really was, he would never have escaped alive. Even now, if you give us the aagna, we will ensure that not a single vanar or manushya will remain alive on this prithivi. Just give the command to any one of us and see!"

Ravana's brother, Kumbhakaran was present at this discussion. He told Ravana, the ruler of the Rakshasas, "*aarabdham yattvayaa karma svaatmaanaashaaya ke`valam* – my brother, you have started your own destruction by creating enmity with Rama. It is fortunate that Mahatma Rama did not see you when you kidnapped Sita, else He would have killed you then and there. Had He caught sight of you, you would not have come back alive to Lanka. Ravana! Rama is not a manushya – He is sakshat Narayana!

Seetaa bhagavatee lakshmee raamapatnee yashasvinee,

raakshasaanaam vinaashaaya tvayaaneetaa sumadhyamaa. 2. 16

Vishapindamivaageerya mahaameeno yathaa tathaa,

aaneetaa jaanakee pashchaattvayaa kim vaa bhavishyati. 2. 17

Yadyapyanuchitam karma tvayaa kritamajaanataa,

sarvam samam karishyaami svasthachitto bhava prabho. 2. 18

Kumbhakarnavachah shrutvaa vaakyamindrajidabraveet,

de`hi de`va mammnugnaam hatvaa raamam salakshmanam,

sugreevam vaanaraanshchiva punaryaasyaami te`antikam. 2. 19

Sita is Bhagavati Laxmi. You have brought this beautiful woman to Lanka for the ruin of the Rakshasas. She is like a lump of poison that kills even a very big fish if it swallows the poison. You have brought such a piece of poison to Lanka. What you have done is very wrong,

but you did it unknowingly. If you take my advice I can set right the mistake you have made. Listen to me with an open mind."

Ravana's Beta, Indrajit, spoke up before his uncle, Kumbhakaran could continue. He spoke with disdain. "What nonsense is my Chachaji saying to my Pitaji? He has lost his mind!"'

Regarding an uncle and nephew, The Neeti Shastra has quite a lot to say!

'Indrajit said, "Pitaji! Just give me the aagna – I will go and conquer Rama, Lakshman, and Sugriva, and all the vanars! I will tie them up and bring them before you!"

Tatraagato bhaagavatapradhaano vibheeshano buddhimataam varishthah,

shreeraamapaadadvaya e`kataanah pranamya de`vaarimupopavishtah. 2. 20

Vilokya kumbhashravanaadidaityaanmattapramattanativismaye`na,

vilokya kaamaaturamapramatto dashaananam praaha vishuddhabuddhih. 2. 21

Na kumbhakarne`ndrajitau cha raajastathaa mahaapaarshvamahodarau tau,

nikumbhakumbhau cha tathaatikaayah sthaatum na shakttaa yudhi raaghavasya. 2 22

Seetaabhidhaane`na mahaagrahe`na grastoasi raajan na cha te` vimokshah,

taame`va satkritya mahaadhane`na dattvaabhiraamaaya sukhee bhava tvam. 2. 23

Yaavanna raamasya shitaah shileemukhaa lankaamabhivyaapya shiraansi rakshasaam,

chhindanti taavadraghunaayakasya bho taam jaanakeem tvam pratidaatumarhasi. 2. 24

Vibhishan entered the chamber at that moment.'

Vibhishan has a prime position among Bhagwan's bhaktas. Vibhishan is buddhimaan. It is said that when the Sanat Kumars gave a shaap to Jay and Vijay in Vaikuntha, that they would be born three times as Asuras because they had stopped the four child-Mahatmas from meeting Vishnu Bhagwan, they felt remorse. They were as one. They felt, 'I will go with them, wherever they are born. I will do their kalyan and come back.'

The Sanat Kumars came as one, in the form of Prahlad when Hiranyakashipu came. They came as Vibhishan when Ravana came. Vibhishan's mana was always attached to Ramachandra's charan-kamal.

'Vibhishan bowed down to Ravana and took a seat next to his, as his brother. Kumbhakaran and many other Daityas were sitting there. There was no kind of indolence in Vibhishan – he was always alert. He voiced his opinion lovingly to Ravana. "Kumbhakaran, Indrajit, and the other great warriors cannot stand before Ramachandra, my brother. A great graha called Sita has caught hold of you, and you are completely in the clutches of this star. You cannot escape. So, welcome it! Give it a lot of wealth and give it back to Ramachandra. After that your jeevan will be filled with sukha; only sukha. Before you are cut into pieces by Ramachandra's deadly baans, take Janaki back to Him, and take His sharan. In this lies your mangal.

Yaavannagaabhaah kapayo mahaabalaa hareendratulyaa nakhadanshtrayodhinah,

lankaam samaakramya vinaashayanti te` taavaddrutam de`hi raghuttamaaya taam. 2. 25

Jeevanna raame`na vimokshyase` tvam guptah sure`ndrairpi shankare`na,

na de`varaajaankagato na mrityoh paataalalokaanapi sampravishtah. 2. 26

Shubham hitam pavitram cha vibheeshanavachah khalah,

pratijagraaha naivaasau mriyamaana ivaushadham. 2. 27

Kaale`na nodito daityo vibheeshanamathaabraveet,

maddattabhogaih pushtaangau matsameepe` vasannapi. 2. 28

Prateepamaacharatye`sha mamaiva hitakaarinah,

mitrabhaave`na shatrurme` jaato naastyatra sanshayah. 2. 29

Give Janaki back to Ramachandra, before the vanars – who are like mountains – come and destroy your sena with their terrible fangs and claws. Unless you do this, Rama will not let you live, even if both Indra and Shankar try to protect you, or even if you go to Patala or sit in the lap of mrityu."'

The advice given by Vibhishan was auspicious, and beneficial, but medicine is rejected by a manushya who is destined to die – *mriyamaana ivaushadham.*

Ravana would have been benefited had he listened to Vibhishan's excellent advice. What he said was without guile, with sincere benevolence. Ravana, however, was in the grip of base tendencies. He refused to listen to good sense. Kaala had come and was hovering over Ravana's head.

You may have heard of this sentence of the Neeti Shastra:

Deepanirvaanagandhashcha suhridvaakyamarundhatim,

na jighranti na shrunvanti na pashyanti na gataayushah.

When a manushya's life is about to end he cannot smell the fragrance of an oil lamp going out, he does not heed the words of well-wishers

and he is unable to see the star called Arundhati in the akash. These are the lakshans that mrityu is near.

'Ravana did not listen to Vibhishan's advice. Kaala was hovering over his heads. He told Vibhishan, "Vibhishan! You have become fat eating the food I give. You live with me but work against my interests. I do what benefits you but you are my shatru in the form of my brother and mitra! There is no doubt about this in my mind. You are an ungrateful and dishonourable person, not fit for me to associate with!"'

Anaarye`na kritaghne`na sangatirme` na yujyate`,

vinaashamabhikaankshanti gnaateenaam gnaatayah sadaa. 2. 30

Yoanyatve`vamvidham brooyaadvaakyame`kam nishaacharah,

hanmi tasmin kshane` e`va dhik tvaam rakshah kulaadhamam. 2. 31

Ravana mistook his well-wisher to be his enemy, deceitful and ungrateful. People of one jaati often want to destroy others of their group.

'Ravana told Vibhishan, "had it been anyone but you, I would have killed him at once!"

Raavane`naivamukttah sanparusham sa vibheeshanah,

utpapaata sabhaamadhyaadgadaapaanirmahaabalah. 2. 32

Chaturbhirmantribhih saardhyam gaganasthoabraveedvachah,

krodha`na mahataavishto raavanam dashakandharam,

maa vinaashamupaihi tvam priyavaadiname`va maam. 2. 33

Dhikkaroshi tathaapi tvam jye`shtho bhraataa pituh samah,

kaalo raaghavaroope`na jaato dasharathaalaye`. 2. 34

Kaalee seetaabhidhaane`na jaataa janakanandinee,

taavubhaavaagataavatra bhoome`rbhaaraapanuttaye`. 2. 35

Te`naiva pre`ritastvam tu na shrunosi hitam mama,

shreeraamah prakrite`h saakshaatparastaatsarvadaa sthitah. 2. 36

When Vibhishan saw Ravana's reaction he *utpapaate`* rose up in the air at once – holding his gada in his hand, accompanied by his four mantris.'

In this, the indication is that Vibhishan intended to fight on the side of Ramachandra. Had it not been so he would have left behind his gada, the way Vidura left his dhanush-baan behind when he left Dhritarashtra, because he did not wish to fight on the side of either the Kauravas or the Pandavas in the Mahabharata war.

'Vibhishan rose up in the air in full view of the whole sabha, with his gada on his shoulder. He did not leave Lanka stealthily. He felt angry. He told Ravana, "I am telling you one last time, Ravana – give up the path to destruction. I am your well-wisher. I tell you what is good for you. Look; when a manushya holds on to a wrong stand, he does not like to listen to good advice. He thinks his well-wisher is his enemy."'

Countless grahas stay in the akash. Even now, nobody knows exactly how many grahas there are. New grahas are being created all the time. At first there were seven, then there were nine, and then eleven. However, the graha called *duraagraha* – is bigger than Rahu-Ketu. There are others, like *sangraha* and *parigraha*, which are adhyatmik. They are grahas that stay in the hriday-akash of a manushya. The biggest graha, however, is duragraha. Ravana was in the grip of duragraha.

'Vibhishan told Ravana, "I am telling you out of love, that you are on the path to destruction, and you are insulting me. You are my elder brother, like a father to me. I tell you the truth – your kaala has been born in Dashrath's house, in the form of Rama. He is not Rama; He is your kaala, and Sita is Kali! They have come to reduce the burden on the prithivi. It is at their prompting that you are refusing to listen to what is good for you – *hitaanna yah sanshrunute` sa kimprabhuh.*

A person who refuses to listen to good advice is called *kutsit swaami*. That means, he is a bad Master because he refuses to listen to what is said by a junior for his good. Ravana! Shri Rama is beyond Prakriti!

Bahirantashcha bhootaanaam samah sarvatra samsthtitah,

naamaroopaadibhe`de`na tattanmaya ivaamalah. 2. 37

Yathaa naanaaprakaare`shu vrikshe`shve`ko mahaanalah,

tattadaakritibhe`de`na bhidyate`agnaanachakshushaam. 2. 38

Panchakoshaadibhe`dana tattanmaya ivaababhau,

neelapeetaadiyoge`na nirmalah sfatiko yathaa. 2. 39

Sa e`va nityamukttoapi svamaayaagunavimbitah,

kaalah pradhaanam purushoavyakttam che`ti chaturvidhah. 2. 40

Rama is the sakshat Paramatma, seated within and without all beings. He has equal goodwill for all. He is everywhere – *bahirantashcha bhootaanaam samah sarvatra sansthitah.*"'

One poet has written, 'the akash is in the Paramatma, and the prithivi is in the akash, and there are jungles in the prithivi, and there are many trees in the jungles – including peepal trees – and there are fruits in the trees, and there are many seeds in the fruits. The Parameshwara is present in every seed.' This is how he explained the Paramatma.

The seeds are separate, the fruits are separate, the trees are separate, and the kernels in the fruits are also separate.

But the Paramatma?

How can anybody separate the Paramatma? Can anybody show separate Paramatma in the separate seeds, in the separate fruits, in the separate trees – or in the prithivi or the akash?

The Paramatma is everywhere, complete in Himself. The fact is, the 'I' of the akash is also the Paramatma; the akash is nothing. The 'I' of the prithivi is also the Paramatma; the dharati is nothing. The 'I' of the

jungle is also the Paramatma; the jungle is nothing. The multitude of the trees in the jungles are also the Paramatma, and so are the fruits and seeds in them. The 'I' of the seeds from which new trees grow is also the Paramatma.

A person who keeps his 'I' separate from the Paramatma has turned his back to the Paramatma.A person who has not turned his back to the Paramatma can never say that his 'I' is separate from the Paramatma.

Trees are of different types, but the warmth in them is one. No tree can hold together unless there is some warmth within it. Without warmth there will be no roots, nor branches, leaves, buds etc – all these are possible only because of the warmth in the tree. The forms are separate and different. Those who don't have a penetrating intellect will see the external differences, because agnan shows separateness.

Look; all of us are sitting here separately, but the similarity in us far exceeds the differences. We all have eyes in front and ears at the sides of our heads. We have two nostrils, and teeth in our mouth, two hands and two feet. If you compare, you will notice that the similarities outnumber the differences.

People have disputes because they catch hold of the differences; we fail to catch hold of the similarities and have prema. This is stupidity. The Vedantis call this stupidity. We have a common oneness, but are unable to catch the similarities. We catch the differences and focus on the 'I' and 'mine'.

External things are never attached to anybody – that is evident to everybody. We all walk on the earth, breathe in the air, and drink water. There is no separateness in the things created by the Ishwara; separateness is created by abhiman.

Somebody says, 'I have a crore acres of land. I am the owner of this vast tract of land.'

Oh my friend! Land belongs to the Ishwara! Countless birds and animals and other creatures live in it, eat and drink in it. They don't feel abhiman about the area of the land they use, but you have developed this burden of possessiveness! You don't carry your house or bank balance with you wherever you go; you carry abhiman! This is how separateness is due to agnan.

Even the differences of the pancha kosha – the five imaginary sheaths that cover the Atma – are not really separate. I have penetrated deep into the pancha kosha and analyzed them – they are one substance. They are imagined as five to awaken vivek and get a clear understanding, but basically, these five imaginary sheaths are not separate.

The Atma assumes an abhiman which is described as one of the pancha koshas, but it is not that this is where the Annamaya Kosha ends and the Pranamaya Kosha begins. There is no dividing line that demarcates one kosha from another.

There was a Mahatma who had come to Vrindavan. He would sit in a fixed asana for hours. Sometimes a fly would get into his nose or eye. This Mahatma would take a bath in the river and then give a discourse, saying, 'I am seated in the Vignanmaya Kosha as I say this.' Or, 'I am speaking from the Anandmaya Kosha'. Mangalhariji would laugh at this foolish talk. He said, 'this man knows nothing about the koshas.' He told the man to go away, and wander in the small villages.

Assuming abhiman is the Atma being covered up by the koshas. Just as a piece of transparent crystal takes on the colour of an object placed next to it, the nitya-Mukta Paramatma is reflected in the gunas of Maya, and it assumes the four forms of kaala, pradhan, purush and avyakta.

Pradhaanapurushaabhyaam sa jagatkritsnam srijatyajah,

kaalaroope`na kalanaam jagatah kurute`avyayah. 2. 41

Kaalaroopee sa bhagavaan raamaroope`na maayayaa. 2. 42

Brahmanaa praarthito de`vastvadvadhaarthmihaagatah,

tadantyathaa katham kuryaatsatyasankalpa eeshvarah. 2.43

Hanishyati tvaam raamastu saputrabalavaahanam,

hanyamaanam na shaknomi drashtum raame`na raavanah. 2. 44

Tvaam raakshasakulam kritsnam tato gachchhaami raaghavam,

mayi yaate` sukheebhootvaa ramasva bhavane` chiram. 2. 45

Vibheeshano raavanavaakyaatah kshanaadvisrijya sarvam saparichchhadam graham,

jagaama raamasya padaaravindayoh se`vaabhikaankshee paripoornamaanasa. 2. 46

'Vibhishan told Ravana, "it is abhiman that creates this jagat through the pradhan and the purush. It stays avyakta under all circumstances. It is He, who has manifested in the form of kaala – or, Bhagwan Rama – with the help of Maya, to kill you, in response to Brahma's prayer.

He Ravana! This satya-sankalpa Parameshwara will not erase His sankalpa. Rama will destroy all those who support you – your putras, vehicles, mounts, etc. I will not be able to see you and your whole family die before my eyes – I don't want this to happen. So, I am going. Stay happily in your mahal. We will not meet again."'

Look; Vibhishan did not wait for any Guru to give him upadesh – he renounced his position and all his possessions in Lanka. Even if the Guru gives an upadesh for sangraha, and tells you to accumulate wealth, you should think about how appropriate it is. And, if the most wicked person gives the upadesh of tyaga, it is worth listening. To renounce worldly things is something genuine.

'Vibhishan listened to Ravana and renounced everything. He went off to do seva of Ramachandra's charanaravinda wholeheartedly. This is

the important factor. In tyaga, if the person feels conscious about the tyaga he is doing, it not tyaga at all, because his mana is giving importance to the things he is giving up.

I met a Sadhu at Swargashram once. I went several times to listen to his upadesh. I would sit with him for hours at a time. He had a long beard and white hair. He told me, 'I had seven sons. I earned money, rupee by rupee, and gave it all to them, and left. Now I stay here, eating whatever I get by begging.'

I will tell you of the black thought that came to me when I heard him say this. I felt that this Sadhu had not renounced anything; he carried his renunciation in his mana wherever he went. This was some forty years ago.

Yuddha Kanda

The Third Sarga.

Vibhishan's sharanagati and the building of the bridge to Lanka.

Shreemahaade`va uvaacha

Vibheeshano mahaabhaagashchaturbhirmantribhih saha,

aagatya gagane` raamasammukhe` samavasthitah. 3. 1

Uchchairuvaacha bhoh svaamin raama raajeevalochana,

raavanasyaanujoaham te` daaraharturvibheeshanah. 3. 2

Naamnaa bhraatraa nirastoaham tvaame`va sharam gatah,

hitamukttam mayaa de`va tasya chaaviditaatmanah. 3. 3

Seetaam raamaaya vaide`heem pre`shaye`ti punah punah,

ukttoapi na shrinotye` va kaalapaashavasham gatah. 3. 4

'Vibhishan left Lanka with his four mantris.'

That means, Vibhishan is a Sattvik jeeva, and the four sections of his antahkarana are the four mantris who went with him. Sharanagati is not to be done with an army accompanying the person who seeks refuge in Bhagwan.

'Vibhishan flew through the air and hovered in the air before Ramachandra. He called out loudly, "He Swami! He rajiv-lochan Rama! I am the younger brother of Ravana, who kidnapped Your patni. My name is Vibhishan. Ravana is my brother only in name – he is not a true brother. He threw me out of my mahal because I told this agnani brother of mine the things that were for his benefit. I told him to return Sitaji to You, Rama. I didn't tell him that he must bring her himself; I told him he could send Sitaji with somebody else, if he did not want to go himself, but he did not listen to me.

Hantum maam khangamaadaaya praadvavadraakshasaadhamah,

tatoachire`na sachivaishchaturbhih sahito bhayaat. 3. 5

Tvaame`va bhavamokshaaya mumukshuh sharanam gatah,

vibheeshanavachah shrutvaa sugreevo vaakyamabraveet. 3. 6

Vishvaasaarho na te` raama maayaavee raakshasaadhamah,

seetaaharturvishe`she`na raavansyaanujo balee. 3. 7

Mantribhhih saayudhairasmaan vivare` nihanishyati,

tadaagnaapaya me` de`va vaanarairhanyataamayam, 3. 8

Mamaiva bhaati te` raama buddhyaa kim nishchhitam vada,

shrutvaa sugreevavachanam raamah sasmitamabraveet. 3. 9

Ravana drew his sword and rushed to attack me. I escaped and I have come to You out of fear; not with any valour."'

A manushya who does not accept his weakness is not eligible for sharanagati. If somebody tell you, 'I have come with great vidya and buddhi; I am a renowned vidvan', he is not to be given sharan.

I was just reading Mandan Mishra's 'Brahm Siddhi'. It tells us, among other things, how to recognize that a manushya has Gnan-abhiman. If a person tells you, 'this is nothing new – I knew about it long back', it indicates that he has abhiman about his knowledge.

'Vibhishan said, "I have come into Your sharan with my four mantris. I want to be Mukta of the sansara-sagar, and stay in Your sharan."'

Shall I reveal Bhagwan's weakness to you? Bhagwan's weakness is that as soon as He hears the word *sharana*, He forgets all about Dharma, Karma, upasana, Yoga, etc. There is a shakti in this word that enthrals the Ishwara and He forgets all the rules and laws and self-imposed disciplines.

'Sugriva voiced his opinion to Rama as soon as Vibhishan stopped speaking.'

It must be kept in mind that Sugriva is Rama's mitra, so it is his duty to alert Rama to any danger. It is not Rama's duty to be alert; it is the task of His mitra!

'Sugriva said, "Oh – he is a Rakshasa; he does Maya. He is the brother of Ravana, who abducted Sitaji. He has come with a weapon in his hand, and is accompanied by his mantris. There is a great risk that he will, if he gets a chance, imprison us in a cave and kill us. If You give the aagna, I will tell the vanars to kill him. This is my opinion. Tell me what You decide."'

Please remember one thing – had Ramachandra refused to give sharan to Vibhishan it would have shaken Sugriva's sharanagati. Sugriva would have thought that Rama abandons those who take refuge in Him. He would have thought, 'today Rama is refusing to give sharan to Vibhishan because he is an offender who has great bala. Tomorrow He may abandon me.'

A person who comes to take sharan cannot be denied sharan under any circumstances, no matter how great an aparadhi he may be. It is a rule that a true sharanagata will automatically get the fruit if he becomes an aparadhi.

There is a story in the Padma Purana. Vibhishan did the aparadh of killing a Brahmin. The Brahmins caught hold of him and beat him. They wanted to beat him to death, but Vibhishan did not die, even when they shut him up in a cave without food or water.

The news came to Ramachandra. He went there at once in a viman. The Brahmins told Him, 'Vibhishan has done the aparadh of Brahmahatya. He should be put to death.'

Ramachandra asked the Brahmins, 'do you know My law?

Brityaaparaadhe` sarvatra svaamino danda eeshyate` - if an aparadh is done by a sevak, the danda should be given to his Swami.

Varam mamaiva maranam madbhaktto hanyate` katham? Why are you killing Vibhishan? Kill Me.'

The Brahmins became very frightened. They didn't know what to say or do. They went to the place they had kept Vibhishan imprisoned. They gave him a bath, good clothes and ornaments to wear, fed him well and brought him to Ramachandra.

Rama told Vibhishan, 'first do a prayashchitta for killing a Brahmin, and then come to Me. I will make you do a penance for your wicked deed, because nobody else can make My bhakta do prayashchitta.'

This is Bhagwan's weakness – He protects His bhaktas.

People who try to separate Bhagwan's sharanagatas from Him are fools, and so are those who try to block somebody from becoming His sharanagata. Nobody who comes to Bhagwan's sharan is turned away.

Yadeechchhaami kapishre`shtha lokaansarvaansahe`shvaraan,

nimishaardhe`na samhanyaam srijaami nimishaardhatah. 3. 10

Atau mayaabhayam dattam sheeghramaanaya raakshasam. 3. 11

Sakride`va prapannaaya tavaasmeeti cha yaachate`,

abhayam sarvabhoote`bhyo dadaamye`tadvratam mama. 3. 12

Raamasya vachanam shrutvaa sugreevo hrishtamaanasah,

vibheeshanamathaanaayya darshayaamaasa raaghavam. 3. 13

'Ramachandra smiled and thought, "you know about Dharma-Karma, Beta, but you don't know the Dharma of sharanagati." He told Sugriva, "you are trying to frighten Me, to stop Me from protecting a sharanagata with the possibility of his trapping and killing Me. An action prompted by fear is disastrous and so is an action prompted by greed. To think that Vibhishan will do Me harm, or that harm will come to Me because of him, are both the result of a weakness of the chitta, prompted by fear and greed. They are not factual."

Ramachandra looked at Sugriva and said, smilingly, “don’t try to persuade Me to reject a person who has taken sharan in Me. He Kapishwara Sugriva! If I want I can destroy the whole world in half a minute and create it again as well. I have given abhay-daan to Vibhishan. I have assured him that no harm will come to him. Now, go quickly and bring him here. I am aware that he is a Rakshasa.

Do you know what My vrata is?”’

Ramachandra Bhagwan alone knows whether He did the ekadashi vrata or not! It is quite possible that He practiced austerities on the eleventh day of the lunar calendar, as given in our Shastras. However, there is some doubt in Bhagwan Shri Krishna’s adhering to this vrata! Ekadashi is not imposed in Mandirs; bhoga is offered.

Very well; tell me, what would Bhagwan hope to get by doing the ekadashi vrata? What Dharma, which Swarga would He want to obtain? There are some Mandirs where the ekadashi vrata is maintained, but that is because the pujari who does Bhagwan’s puja maintains this vrata. That is why it is said that we will eat only what we offer as bhoga to Bhagwan.

‘We will offer in the bhoga, the things we want to eat today – *yadanna purusho bhavanti tadannah tasya de`vataah.’*

Bhagwan has only one vrata; He has no niyam! Where should He go and where should He not go? Which roop should He stay in? Which dress should He wear? There is no niyam about any of these. Bhagwan becomes a fish when He comes in the Matsya Avatar. He becomes a tortoise when He comes in the Kurma Avatar. He becomes a boar when He comes in the Varaha Avatar, and He becomes a horse when He comes in the Hayagriva Avatar.

Now, what will you make pavitra?

Thus, Bhagwan has no dosha and no paapa. There is only one vrata for Him – *‘e`tad vrata mama* – this is My vrata.’

What is the vrata?

'If anybody catches My feet just once, and comes into My sharan – and if My feet are not available to him, and he just pleads with Me – saying, 'I am Yours,' I make him free of fear from all beings – *abhayama sarvabhoote`bhayaam dadaanye`tadvratam mama.'*

This can be interpreted in two ways in the Sanskrit language - *'sarvambhoote`bhyah saakshaat abhayam dadaami* – no being in the sansara – not even Brahma, Shiva or Vishnu – can harm a person who has become My sharanagata.'

There was a Mahatma. He used to say, 'this man's name has been written in my Register. I don't know anything more.' This is the generosity of the Paramatma and the Atma.

'"If a manushya's buddhi is completely free of the considerations of good-bad, benefit-harm, paapa-punya, appropriate-inappropriate, Maya-Brahm, etc, there is no cause for him to not get My protection by becoming My sharanagata, or for having dosha-drishti for him.

There is nobody who can make Maya real in the chitta of a Mahatma, or make dosha-durguna real in a Mahatma's chitta, and turn him into a person who seperates the dosha-durguna from his nature. No such person exists in the world," said Rmachandra.

Ramachandra was explaining to Sugriva why He was giving sharanagati to Vibhishan. "Whoever it may be, I give abhay to the person who comes to My sharan."

Sugrivaji felt elated with anand when he heard this. "Ah-ha!" he thought, "this is what my Bhagwan is like! This is my Prabhu! He is so generous!" He went at once and brought Vibhishan and made him do Ramachandra's darshan.

Vibheeshanastu saashtaanga pranipatya raghoottamam,

harshagadgadayaa vaachaa bhaktyaa cha parayaanvitah. 3. 14

Raamam shyaamam vishaalaaksham prasannamukhapankajam,

dhanurbaanadharam shaantam lakshmane`na samanvitam. 3. 15

Kritaanjaliputo bhootvaa stotum samupachakrame`. 3. 16

Vibhishan fell at Bhagwan's feet in a sashtanga pranam.'

Goswamiji has written:

Shravana sujasu suni aayaun prabhu bhanjana bhava bheera,

traahi-traahi aarati harana sarana sukhada raghuveea.

(Ramacharitamanasa Sundar Kand doha 45)

Vibhishan got Bhagwan's darshan. His voice was choked with emotion, and his eyes were filled with bhakti. He said, 'I have heard about You and come in to Your sharan. Save me! Protect me, Prabhu!'

'Vibhishan drank in Rama's beauty with his eyes. He saw Rama's large eyes, His beautiful dark-skinned form, face like a freshly bloomed lotus, holding His dhanush-baan, with Lakshman standing beside Him. He folded his hands and did namaskara – *kritaanjaliputo.'*

What does it mean to do namaskara with folded hands? It is to convey, 'I am useless on my own; I will do whatever You make me do.'

As long as a manushya has an insistence for doing something, he has ahankara.

Jyon hee jyon hee rakhiyata haunt yon,

tyon hee rahiyata haun, he` hari!

These words of Haridasji should be written in golden letters for every sharanagata. The meaning is, 'He Hari! As You keep me, so will I stay.'

Harivanshaji said, '*Jaise` raakhau vaise` rahaun* – I will live the way You keep me.'

'Vibhishanji said to Ramachandra:

Vibheeshana uvaacha

Namaste` raama raaje`ndra namah seetaamanorama,

namaste` chandakodanda namaste` bhakttavatsala. 3. 17

"He Rajendra Rama, my namaskara to You. He beloved of Sita, my namaskara to You. He holder of a deadly dhanush, my namaskara to You."'

Namsakara comes four times in this shloka, and so this shloka is a mantra.

Namoanantaaya shaantaaya raamaayaamitate`jase`,

sugreevamitraaya cha te` raghoonaam pataye` namah. 3. 18

Jagadutpattinaashaanaam kaaranaaya mahaatmane`,

trailokyagurave`anaadigrihasthaaya namo namah. 3. 19

Tvamaadirjagataam raama tvame`va sthitikaaranam,

tvamante` nidhanamsthaanam sve`chchhaachaarastvame`va hi. 3. 20

Charaacharaanaam bhootaanaam bahirantashcha raaghava,

vyaapyavyaapakaroope`na bhavaan bhaati jaganmayah. 3. 21

Tvanmaayayaa hritagnaanaa nashtaatmaano viche`tasah,

gataagatam prapadyante` paapapunyavashaatsadaa, 3. 22

Taavatsatyam jagadbhaati shukttikaa rajatam yathaa,

yaavanna gnaayate` gnaanam che`tasaananyagaaminaa. 3. 23

'Vibhishan did Ramachandra Bhagwan's stuti. "I bow down to Rama, who is anant and shanta, and has unlimited brilliance. I bow down to Sugriva's mitra, Raghupati. It is You who creates this srishti and sustains it. You are the Guru of the three lokas. You are also the anadi Grihastha."'

Sometimes, a Sanyasi becomes a Guru of a Grihastha and cheats him.

No! Rama-Sita are Grihasthas from time immemorial, and they are also the Guru of all the three lokas.

'Vibhishan said, "You are the adi as well as the karana of the sthiti and pralay of this srishti. And – *sve`chchaachaarastvame`va hi* – You are at liberty to do as You please."'

That means, there is no law or rule, no Dharma or adharma for Bhagwan. He does not need to consult the Manu Smriti before He does anything. The Manu Smriti is for manushyas, not for Bhagwan. If the Manu Smriti was to be consulted, how could Vibhishan, a Rakshasa, get sharanagati?

'Vibhishan was doing Bhagwan Rama's stuti. "You are within and without all the moving and unmoving objects of this world. People who see only the outside world, but not the world within, become nastik. Those who see within, but don't see the outer world, become useless in the interactive world.

This is a Sootra by which the jagat is the Brahman and the Ishwara is also the Brahman. The Atma is the Brahman and the drishya is also the Brahman.

"You pervade the iron ball that turns red, like fire, when it is heated in fire, and You are also the fire that heats the iron ball and makes it red-hot. You are the pot and You are the clay of which the pot is made. You are Gnan and also the gneya; You are the knowledge and the object that is known."'

You see, the *vyaapakataa* – pervading – of the chetan and the jada is not the same as the vyapakata of fire in the iron ball. When Gnan pervades the gneya the object that is known is not separate from the knowledge about it, because Gnan is not *parinaamee* – no change is made in the object because somebody has Gnan about it. There is no cause and effect, no parinam, because the object is known; nothing is changed. Gnan takes on the form of the gneya without the gneya being affected in any way.

That is why the all-pervading quality of the karya – meaning, the effect or result – and the karana – meaning, the cause – is different from the iron ball being pervaded by fire.

Bhagwan is the *vyaapya* – the pervaded – and also the vyapaka – the pervading – *bhavaan bhaati jaganmayah* – it is the Paramatma who is seen in the form of this jagat.

People whose Gnan is lost in Maya have lost themselves. They have become subservient to paapa-punya. They believe themselves to be a paapi or a punyatma, and they have to go through janma and mrityu. Just as the silver seen in a seashell seems to be real as long as we don't know the swarup of the mother-of-pearl, this jagat seems to be Satya as long as we are ignorant about the swarup of the Paramatma.

Tvadagnaanaatsadaa yukttaah putradaaragrihaadishu,

ramante` vishayaansarvaanante` dukhapradaanvibho. 3. 24

Tvamindroagniryamo raksho varunashcha tathaanilah,

kube`rashcha tathaa rudrastvame`va purushottama. 3. 25

Tvamanorapyaneeyaanshcha sthoolatarah prabho,

tvam pitaa sarvalokaanaam maataa dhaataa tvame`va hi. 3. 27

Shrotaa drashta graheetaa cha javanastvam kharaantaka,

koshe`bhyo vyatirikttastvam nirguno nirupaashrayah. 3. 28

Nirvikalpo nirvikaaro niraakaaro nireeshvarah,

shatbhaavarahitoanaadih purushah prakrite` parah. 3. 29

Maayayaa grihyamaanastvam manushya iva bhaavyase`,

gnaatvaa tvaam nirgunamajam vaishnavaa mokshagaaminah. 3. 30

People get trapped in this sansara because they don't have Gnan about You. You are Agni, You are Yamaraj, You are Indra, You are Rakshasa, You are Varun, and You are Anil."'

Tvamindroagniryamo raksho varunashcha tathaanilah.

Had it been 'Yaksha' instead of 'Raksha', it would have been very good, but the word used is 'raksha'. Raksha means destruction.

'"You are more miniscule than the miniscule and more gross than the gross. You are the Pita, the Mata and the dhata. You have no beginning, no middle and no end. You are paripoorna, and You are Achyut. You are avyaya, without hands and feet, without eyes and ears. You are the shrota, the drashta and the grahita – You listen, observe, and take. You are beyond the five koshas. You are nirguna, nirvikalpa, nirakara, and nirishwara – there is no other Ishwara who rules over You."'

One day I was pondering on the fact that Buddha is accepted as an Avatar in spite of the fact that His principle is nastik. How does this relate with the Avatar of the Ishwara?

Then I realized that the Ishwara has no Ishwara – the Ishwara is nirishwara. This characteristic of the Ishwara should also be shown somewhere in the Ishwara's Avatars. There should be one Avatar in which it is shown that the Ishwara does not accept an Ishwara.

Why?

Because, being the Ishwara, He has the capacity to not accept an Ishwara!

You would all be aware of the fact that we are taught to ponder upon the statements of the Shastras with an affirmative attitude, to understand the hidden truths behind the words. We never ponder upon things giving importance to our own cleverness. The usage of the word 'nirishwara' is *niraakaara nireeshvara.*

What is Ramachandra like?

He is nirishwara. There is no Ishwara who rules over Him. Therefore, He can take an Avatar at some time as a nirishwara.

Shadbhaavarahitoanaadih purushah prakrite`parah – the six vikars of the shareer from janma to mrityu do not apply to the Ishwara. The Ishwara is anadi because He has no adi.

There are some things about the Ishwara that people are inclined to laugh at. People tell us, 'you use the word anadi when you don't know the answer to some question.' These people have never done any chintan on anadi. To such people I ask, 'can you tell me where your adi is?'

A very good question has been raised in the original text of the Bhagwat. It comes in the 'Veda Stuti' episode. 'Does the Ishwara have Gnan about His own anta?'

If you say 'no, He doesn't have Gnan about His own anta', it indicates that the Ishwara is agnani. If you say, 'yes, He knows', it means that the Ishwara has an anta.

We don't know when the Ishwara's anta is, but the Ishwara knows that He has no anta. Had there been an anta, and the Ishwara not known about it, He would be an agnani; but how can He be called an agnani for not knowing about something that never happens?

In the same way, when any vastu is beyond the field of anubhav about its adi and anta, a kalpana about these is absolutely false. The Paramatma is absolutely anadi.

Rama is akhil. He is beyond karya and karana. He is the Param, the Parameshwara Rama. People see Him as a manushya because of Maya; Bhagwan's bhaktas see Him as the nirguna, ajanma, Parameshwara, and obtain Moksha.

Aham tvatpaadasadbhakttinihshre`naam praapya raaghava,

ichchhaami gnaanayogaakhyam saughamaarodhubheeshvara. 3. 31

Namah seetaapate`raama namah kaarunikottama,

raavanaare` namastubhyam traahi maam bhavasaagaraat.3. 32

Tatah prasannah provaacha shreeraamo bhakttavatsalah,

varam vrineeshva bhadram te` vaanchhitam varadoasmyaham. 3. 33

I have obtained Your charan through the ladder of sad-bhakti," said Vibhishan.'

Why did Vibhishan call bhakti a ladder?

Because:

Ichchhaami gnaanayogaakhyam saudhamaarodhumeeshvara.

'I want to climb up to the mahal of Gana by using this ladder.'

'Bhagwan Rama felt very pleased. He is bhaktavatsal. He told Vibhishan to ask for a vara. "Vibhishan, I will give you a varadaan – ask for anything you want."

Vibheeshana uvaacha

Dhanyoasmi kritakrityoasmi kritakaaryoasmi raaghava,

tvatpaadasarshanaade`va vimukttoasmi na shanshayah. 3. 34

Naasti matsadrisho dhanyo naasti matsadrishah shuchih,

naasti matsadrisho loke` raama tvanmoortidarshanaat. 3. 35

Karmabandhanavinaashaaya tvajgnaanam bhakttilakshanam,

tvaddhyaanam paramaartham cha dehi me` raghunandana. 3. 36

Na yaache` raama raaje`ndra sukham vishayasambhavam,

tvatpaadakamale` sakttaa bhakttire`va sadaastu. 3. 37

Vibhishan said, "I am dhanya, Maharaj! I am krita-kritya – all my efforts are fulfilled. I got the darshan of Your charan; I have become Mukta! There is nobody who is as fortunate as me, or as pavitra as me! It is the height of good fortune that I have met Rama! It is the summit of suchita! Nobody can compare with the great good fortune given to me!

Maharaj! You are the giver and I am the receiver. I want to get Gnan by which the bandhan created by my karmas is destroyed. I want the vinash of my karmas and the vinash of my karma-bandhan."'

Not many people understand that the vinash of karmas and the vinash of karma-bandhan are different. Gnan always destroys karma-bandhan, but it does not destroy the karmas. The enslavement of karma-bandhan is removed. And, the characteristic of this is bhakti. If you do dhyana combined with Gnan you get the sakshatkara of the Paramatma.

'Vibhishan said, "please give me the Gnan by which I become free of karma-bandhan, as well as karmas. I have no desire for vishay-sukha; I want the bhakti that makes me attached to Your charan; an unceasing attachment for Your charan-kamal."

Omityuktvaa punah preeto raamah provaacha raakshasam,

shrunu vakshyaami te` bhadram rahasya mama nishchitam. 3. 38

Madbhakttaanaam prashaantaanaam yoginaam veetaraaginaam,

hridaye` seetayaa nityam vasaamyanaa na sanshayah. 3. 39

Tasmaattvam sarvadaa shaantah sarvakalmashavarjitah,

maam dhyaattvaa mokshyase` nityam ghorasansaarasaagaraat. 3.40

Stotrame`tatpathe`dyastu likhe`dyah shrunuyaadapi,

matpreetaye` mamaabheeshtam saaroopyam samavaapnuyaat. 3. 41

Bhagwan Shri Rama said, "Om", conveying assent.'

A Guru told his shishya, '*gaamaaneeya* – bring the cow.' The shishya said, 'Om'. 'Om' means assent. This is the mantra is the Sanyasi. A Saynyasi gives his assent to whatever Bhagwan does.

'The pancha bhootas are clashing with each other; the samudra is rising.' A Sanyasi will say, 'Om'.

If a Sanyasi is taken to Narak, he feels that he will become cleansed and come out purified. This is called *'baabaajeepanaa'* – meaning, it is to behave like a Babaji, a Sadhu. Worldy people are unable to understand this.

'Bhagwan told Vibhishan, "you will get what you desire." He added, "I will tell you a secret – I always stay – along with Sita – in the hriday of My bhaktas, who are at peace and always attached to Me mentally, and are free of worldly attachments. You will do My dhyana and be free of the sansara.

This is a stotra that enables a person to obtain My saroopya and sayujya if he reads, writes, or listens to it."

Ityuktvaa lakshmanam praaha shreeraamo bhakttabhakttimaam,

pashyatvadaaneeme`vaisha mama sandarshane` falam. 3. 42

Lankaaraajye`abhishe`kshyaami jalamaanaya saagaraat,

yaavachchandrashcha sooryashcha yaavattishthati me`dinee. 3. 43

Yaavanmama kathaa loke` taavadraajyam karotvasau,

ityuktvaa lakshmane`naambujahyaanaayya kalashe`na tam. 3. 44

Lankaaraajyaadhipatyaarthamabhishe`kam ramaapati,

kaarayaamaasa sachivairlakshmane`na vishe`shatah. 3. 45

Saadhu saadhviti te` sarve` vaanaraastushtuvurbhrisham,

sugreevoapi parishvajya vibheeshanamathaabraveet. 3. 46

Bhagwan looked at Lakshman and said, "I should give Vibhishan to fruit of my darshan without delay."'

Shreeraama bhakttabhakttimaan. This word *bhakta-bhaktimaan* is given just once in the entire Bhagwat, and the author of the Adhyatma Ramayana has taken it. You see that everybody does Bhagwan's bhakti – but whose bhakti does Bhagwan do?

Bhagwan does bhakti of His bhaktas, because bhakti is the svabhava of the hriday. Nobody can stay without doing bhakti. A manushya can do bhakti of the Ishwara, his Guru, his Mata-Pita, pati-patni, or child – or, of wealth! His affection will go in any direction. Bhakti always stays in the chitta, in the antahkarana. Therefore, it is there in Bhagwan's antahkarana as well, and He does bhakti of His bhaktas.

I will tell you something more – in Dharma, it is believed that we do Dharma here, in this life, and the fruit is given later, whether in this life or in Swarga. A karma creates its own apoorva – a latent fruit – in the antahkarana. When the time is ripe, a shoot emerges and the person gets the fruit of his karma. The fruit may be Narak, Swarga, or rebirth.

However, bhakti and Vedanta are not of this category. They are at a different level altogether. The decision of Tattvagnan, in every way, is that a person gets the fruit of bhakti and Gnan in this very jeevan. The fruit is not unseen. Tattvagnan cannot be considered as not being experienced; if there is Moksha, it is here and now. If freedom from bandhan is a reality, it is here and now. The fruit of Tattvagnan is obtained the very instant Tattvagnan is obtained. The person will not get Tattvagnan if there is any kind of obstruction.

Bhakti is in the middle. It is a part of the Uttar Mimansa principle, not of the Poorva Mimansa principle. It is neither like Dharma not fully like Gnan. Bhakti gives its fruit to both the drashta and also to the drishya. This is the principle of Bhakti.

Dharma gives its fruit through an apoorva, which is invisible. This is the decision regarding Dharma.

Tattvagnan gives its fruit instantly, and the fruit is visible. This is the decision regarding Tattvagnan. The person gets jeevan-mukti when he gets Tattvagnan.

The fruit of Bhakti is visible as well as invisible. The fruit can be given in this janma, or after mrityu, or in Swarga; but the fruit of Bhakti can

even be kept pending. Bhakti even gives a pension to the bhakta – and even to the children of a bhakta – even in a future janma, in some other place.

'Shri Rama said, "Lakshman, give Vibhishan the fruit immediately. Bring jala from the samudra, because water from sixty eight Tirthas is needed for a Rajyabhishek, and all the rivers of the Tirthas flow into the samudra.

As long as the Surya and Chandra exist, as long as the prithivi exists, a long as My katha is done, Vibhishan's Rajya will remain."'

Vibhishan's Rajya influences our mana.

'Lakshnamji brought jala from the samusra in a kalash. Vibhishan's Rajyabhishek – as the ruler of Lanka – was done by the mantris and Lakshmanji. The vanars called out, "Sadhu! Sadhu!" to express approval. Sugriva embraced Vibhishan and said, "Vibhishan, we are all kinkars of Paramatma Rama. You have become the chief among us because Rama, Himself, has accepted you."

Here, Sugriva felt some remorse. Rama had gine to Sugriva and taken his sharan, whereas Vibhishan had come to Rama to take His sharan. Sugriva felt that it was his mistake; he should have gone to Rama instead of calling Rama through Hanumanji.

Vibheeshana vayam sarve` raamasya paramaatmanah,

kinkaraastatra mukhyastvam bhaktyaa raamaparigrahaat,

raavanasya vinaashe` tvam saahaayyam kartumarhasi. 3. 47

Vibheeshana uvaacha

Aham kiyaansahaayatve` raamasya paramaatmanah,

kim tu karishye`aham bhaktyaa shaktyaa hyamaayayaa. 3. 48

'Sugruva felt very pleased. He told Vibhishan, "you will help us to kill Ravana."

Vibhishan said, “what help can I give? I will do Ramachandra’s seva to the best of my ability, with bhakti and a nishkapat bhava.”’

Three points have been given here regarding seva. In seva there should be no laxity or indolence. All our strength and ability should be used unfailingly. Bhakti means the prema of the hriday. A-maya means that it should be free of kapat – of any kind of deceit or hypocrisy, and there should be no expection for getting anything in return for the seva. If there is a hidden agenda behind the seva, Maya comes in, deceit comes in.

Three factors are essential in seva:

1. There should be no holding back of one’s capacity for seva.
2. Seva should be done with bhakti.
3. There should be no Maya in seva.

Perhaps you are not aware that it was the profession of my grandfather, father, myself, my son and grandsons to become the traditional Gurus of several families. We gave a mantra and made disciples.

I went to the house of a very poor man once. He got a Satyanarain Katha done, bowed down to me and gave me a dakshina of one rupee. Then I went to the house of another shishya who bowed down and placed twenty fine rupees at my feet.

The man who gave me twenty five rupees was a wealthy man who had crores of rupees, but the shishya who gave me one rupee was so poor that he had saved up one rupee from his daily wages, and given me all he had.

There was a man called Ram Singh, who lived in Shri Udiya Babaji’s Ashram. The Khandelwals were building a Dharmashala there. Ram Singh worked there, breaking rubble for the construction. He earned fifteen rupees. He bought a copper bucket with this money. He showed me the bucket and said, ‘it came to my mind that I should get

a bucket for Baba. That is why I went and worked at the site of the new building.'

Shakti is different from bhakti. When stinginess comes in using shakti in seva, bhakti is incomplete. When there is a desire for some worldly benefit in return of seva, his seva is ruined. Thus, all three – bhakti, shakti and nishkapatata are needed in seva.

Dashagreeve`na sandishtah shuko naama mahaasurah,

sansthito hyambare` vaakyam sugreevamidamabraveet. 3. 49

Tvaamaaha raavano raajaa bhraataram raakshasaadhipah,

mahaakulaprasootastvam raajaasi vanacharinaam. 3. 50

Mama bhraatrisamaanastvam tava naastyarthaviplavah,

aham yadaharam bhaaryaa raajaputrasya kim tavah. 3. 51

Kishkindhaam yaahi haribhirlankaa shakyaa na daivataih,

praaptum kim maanavairalpasattvairvaanarayoothapaih. 3. 52

'Just then an Asura called Shuka, came in the form of a parrot. He was a spy sent by Ravana. He hovered in the akash and called out to Sugriva. "He Sugrivaji! Ravana has sent a message for you. He has said that you are like my brother. You belong to an excellent lineage. You are the ruler of the people who live in the van. You are not harmed by me in any way. I have kidnapped a princess. Not even great Devtas can conquer Lanka – how can your vanar-sena win against us?"

Tam praapayantam vachanam toornamutplutya vaanaraah,

praapadyanta tadaa kshipram nihantum dridhamushtibhih. 3. 53

Vaanarairhanyamaanastu shuko raamamathaabraveet,

na dootaan ghranti raaje`ndra vaanaraanvaaraya prabho. 3. 54

Raamah shrutvaa tadaa vaakyam shukasya paride`vitam,

maa vadhishte`ti raamastaanvaarayaamaasa vaanaraan. 3. 55

Punarambaramaasaahya shukah sugreevamabraveet,

broohi raajandashagreevam kim vakshyaami vrajaamyaham. 3. 56

This is what Shuka told Sugriva. All the vanars began to jump – it is the svabhava of monkeys to jump around'

You may have heard that after Rama-Rajya was established, Raja Janak invited Ramachandra to come to Janakpur with His family, sena, and the people of Ayodhya. The vanars of Kishkindha, including Hanumanji, also went with Rama. Vanars have no idea about the etiquette in Royal families, so they kept watching Hanumanji and doing whatever he did.

When they sat down to eat, Hanumaji accidentally pressed a vegetable so hard that the pips flew out. The other vanars thought that this was what they should do, and soon pips were flying around everywhere, and it became a great joke!

'When the vanars saw an Asura hovering in the akash they jumped up and caught hold of him. They dragged him down to the ground and began to beat him. Shuka called out to Ramachandra – "Maharaj! Nobody beats a doot!" Ramachandra stopped the vanars from beating Shuka, and told them to let him go. Shuka called out to Sugriva. "What should I tell Ravana when I go back?"

Sugreeva uvaacha

Yathaa vaalee mama bhraataa tathaa tvam raakshasaadhama,

hantavyastvam mayaa yatnaatsaputrabalavaahanah. 3. 57

Broohi me` raamachandrasya bhaaryaa hritvaa kva yaasyasi,

tato raamaagnayaa dhritvaa shukam badhvaanvarakshayat. 3. 58

Shaardooloapi tatah poorvam drishtvaa kapibalam mahat,

yathaavatkathayaamaasa raavanaaya sa raakshasah. 3. 59

Deerghachintaaparo bhootvaa nihshvasannaasa mandire`,

tatah samudramaave`kshya raamo rakttaantalochanah. 3. 60

Sugrivaji answered, “Bali was my brother, and I got him killed. In the same way you will also die, with your putras, bala, vahan etc. Tell Ravana, you have dared to touch Ramachandra’s patni – you cannot escape!”

The vanars caught Shuka at Ramachandra’s aagna, and held him captive. They had to cross the samudra; they didn’t want Shuka to go back and report on the developments. Ravana, however, had other spies. Shardula had come earlier, seen the vanar sena, and reported everything to Ravana. Ravana became agitated and worried.

Here, Ramachandra’s drishti fell on the samudra, and His eyed reddened.

Pashya lakshmana dushtoasu vaaridhirmaamupaagatam,

naabhinandati dushtaatmaa darshanaartham mamaanayah. 3. 61

Jaanaati maanushoayam me` kim karishyaati vaanaraih,

adya pashya mahaabaaho shoshayishyaami vaaridhim. 3. 62

Paade`naiva gamishyanti vaanaraa vigatajvaraah,

ityuktvaa krodhataamraakshya aaropitadhanurdharah. 3. 63

Tooneeraadbaanamaadaaya kaalaagnigrasadrishaprabham,

sandhaaya chaapamaakrishya raamo vaakyamathaabraveet. 3. 64

Pashyantu sarvabhootaani raamasya sharavikramam,

idaaneem bhasmasaatkuryaam samudram saritaam patim. 3. 65

Ramachandra said, “Lakshman! The samudra should have come to greet Me, but he did not even come for My darshan. He disdained Me, thinking Me to be a manushya. I will teach him a lesson with My baan.”’

Peple say that the Ramayana is full of descriptions of sharanagati. It is also said that we should take sharanagati of somebody who is higher than us; not of somebody lower.

Elated at the success of his sharanagati, Vibhishan suggested that Rama should take the samudra's sharanagati, in the Ramcharitamanasa. In the Ramayana it is written that the samudra is lowly; far inferior to Rama. Sharanagati is not successful if a superior person seeks the sharan of one who is inferior to him. It is to teach this that Ramachandra's taking sharan of the samudra was not successful. The meaning of sharanagati is only that Ramachandra went to the edge of the sea and sat there.

There is a place in south India called 'Darbha-shayanam'. *Darbha* is a kind of grass with a bluish tinge, and *shayanam* means to lie down. Bhagwan Shri Ramachandra slept there after doing puja of the grahas.

'Shri Rama said, "the samudra is not responding. I will dry it up at once." He placed a baan on His dhanush. The baan had the power of the *kaalaagnee* – meaning, the fire of doom. "Let the world see the shakti there is in Rama's baan!"He said. "This baan will dry up the samudra."

E`vam bruvati raame` tu sashailavanakaananaa,

chachaala vasudhaa dyaushcha dishashcha tamasaavritaah. 3. 66

Chukshubhe` saagaro ve`laam bhayaadyojanamatyagaat,

timinakrajhashaa meenaah pataptaah paritatrasuh. 3. 67

E`tasminnantare` saakshaatsaagaro divyaroopadhrik,

divyaabharanasampannah svabhaasaa bhaasayan dishah. 3. 68

Svaantahsthadivyaratnaani karaabhyaam parigrihya sah,

paadayoh puratah kshiptvaa raamasyopaayanam bahu. 3. 69

Dandavatpranipatyaaha raamam rakttaantalochanam,

traahi traahi jagannaatha raama trailokyarakshaka. 3. 70

Jadoaham raama te` srishtah srijataa nikhhilam jagat,

svabhaavamanyathaa kartum kah shaktto de`vanirmitam. 3. 71

The whole prithivi was shaken – there was an earthquake. The samudra was in turmoil; all the beings in it began to burn. The Samudra appeared before Rama in a divine form – *divyaabharanasampanna* – carrying a platter heaped with divine gems, and laid it at Ramachandra's feet as a gift. Samudra said, "protect me Jagannath! I am jada. You made me jada – *jadoaham raama te`srishtah."'*

Look! There are times when even Bhagwan is defeated! How else could He be given the name of 'Ranchodrai – the Raja who ran away from the battlefield'? The sarva-Atma has all the roops. Bhagwan is defeated, not only in yuddha, but also in Shastrartha. Furthermore, such defeats are not contrary to the swarup of the Ishwara, because He is the Atma of all – He is sarvatma. He is sarvaswarup. He wins sometimes and loses sometimes.

So, in the Krishna Avatar He accepted defeat when the Kaliya Nag told Him that it was His fault that the nag had a violent nature! Here, the samudra is also pleading that he had been created jada by Bhagwan.

Jadoaham raama te` srishtah srijataa nikhilam jagat,

sthoolaani panchabhootaani jadaanye`va svabhaavatah. 3. 71

Srishtaani bhavataitaani tvadaagnaam langhayanti na. 3. 72

Taamasaadadhamo raama bhootaani prabhavanti hi,

kaaranaanugamaatte`shaam jadatvam taamasam svatah. 3. 73

Nirgunastvam niraakaaro yadaa maayaagunaanprabho,

leelayaangeekaroshi tvam tadaa vairaajanaamavaan. 3. 74

Gunaatmano viraajashcha sattvaadde`vaa babhoovire`,

rajogunaatpraje`shaadyaa manyorbhootapatistava. 3. 75

"Rama! When You have created this srishti, who can change the svabhava given by You? The gross pancha bhoota are jada because You made them jada. How can they overstep Your aagna? Those who did not come to You did so because they remained restricted by Your aagna.

I have been created with a Tamas ahankara, because jadata has come into me. You are nirguna-nirakara. All the Devtas, Prajapatis, and Bhupatis have been created by You.

Tvaamaham maayayaa chhannam laalayaa maanushaakritim. 3. 76

Jadabuddhirjado moorkhah katham jaanaami nirgunam,

danda e`va hi moorkhaanaam sanmaargapraapakah prabho. 3. 77

Bhootaanaamamarashre`shtha pashoonaam lagudo yathaa,

sharanam te` vrajaameesham sharanyam bhakttavatsala,

abhayam de`hi me` raama lankaamaargam dadaami te`. 3. 78

You have assumed the form of a manushya in play. I am foolish – my buddhi is jada – how can I recognize You? Maharaj! Fools should indeed be punished the way an animal is trained and controlled with a stick and I also need this baan. You did a very good thing. I am in Your sharan, Bhaktavatsal! Please do my kalyan. Please give me abhay-daan – make me free of fear. I am giving You the pathway to Lanka."

Shreeraama uvaacha

Amoghoayam mahaabaanah kasminde`she` nipaatyataam,

lakshyam darshaya me` sheeghram baanasyaamoghapaatinah. 3. 79

Raamasya vachanam shrutvaa kare` drishtvaa mahaasharam,

mahodadhirmahaate`jaa raaghavam vaakyamabraveet. 3. 80

Raamottaraprade`she` tu drumakulya iti shrutah,

prade`shastatra bahavah paapaatmano divaanisham. 3. 81

Baadhante` maam raghushre`shtha tatra te` paatyataam sharah,

raame`na srishto baanastu kshanaadaabheeramandalam. 3. 82

Hatvaa punah samaagatya tooneere` poorvavatsthitah,

tatoabraveedraghushre`shtham saagaro vinayaanvitah. 3. 83

Bhagwan Ramachandra said, “Look, Samudra, My baan is amogha – it can never go waste. Show Me a suitable target quickly.”

Samudra said, “A lot of paapis have settled in the Drumakulya region in the northen part of Bharat. They keep obstructing me. Please shoot Your baan there.”’

Utter Pradesh is a State in India, but there was no such state in earlier times. Mahatmas do not say Uttar Bharat or Dakshin Bharat; they call it the northern area or the southern area of Bharat.

‘Ramachandra aimed His baan at the region called ‘Abhir Mandal’. His baan destroyed the area and came back into His quiver.

Nalah se`tum karotvasmin jale` me` vishvakarmanah,

suto dheemaan samarthoasminkaarye` labdhavaro harih. 3. 84

Keertim jaanantu te` lokaah sarvalokamalaapahaam,

ityuktvaa raaghavam natvaa yayau sindhuradrishyataam. 3. 85

Tato raamastu sugreevalakshmanaabhyaa samanvitah,

nalamaagnaapayachchheeghram vaanaraih se`tubandhane`. 3. 86

Tattoatihrishtah
plavage`ndrayoothapairmahaanage`ndrapratimairyuto nalah,

babandha se`tum shatayojanaayatam suvistritam parvatapaadapairdridham. 3. 87

Samudra said, “Maharaj! Your vanar, Nala, is the putra of Vishwakarma, and Neel is the putra of Agni. This is why there is some difference in them. Let Nala make the bridge over the samudra – he is a skilled engineer and very intelligent. Your name will gain fame and glory in all three lokas. People will sing songs about this feat, and get kalyan.”

After saying this, Samudra became invisible as an individual. Rama called Lakshman and Sugriva, and told them what Samudra had said. He called Nala and gave him the aagna to make a setu a hundred yojans long, to Lanka, with the help of the other vanars. Nala was overjoyed to be given this seva for Bhagwan.’

There is a katha in another grantha that describes Nala as a very naughty and hyperactive child. When the Mahatmas had done their puja and kept everything neatly, he would pick up the murti and the items used for puja, and throw them into the sea. One Mahatma got so fed up that he gave a shaap to Nala that no stone thrown by him into the water would sink; it would float on the surface of the water. The Mahatma felt that this would make it easy for them to retrieve their Thakurji and puja items.

‘Varam virodhoapi samam nahaatmani’ – even if you want to oppose something, you should do it like a Mahatma. A mahatma never harms anybody. No Mahatma will demean himself by doing anything lowly. Whatever a Mahatma does is in keeping with his swarup.

‘*Sadhu te` hoyi na kaaraja haanee’* – Hanumanji decided it would do no harm to talk to Vibhishan when he first went to Lanka, because he heard Vibhishan take Rama’s name as soon as he awoke in early dawn. This convinced him that Vibhishan was a pious person. This is written in the Ramcharitamanasa.

The Manas also says*, ‘Saadhu avagnaa kara fala aisaa’* – the fruit of disdaining a Mahatma is automatic and stringent.

Nobody here knew about the varadaan Nala had been given, but Samudra knew, and he told Rama.

The construction of the setu commenced; wood and stones were used – *'Babandha se`tum shata yojanaayatam suvistaram parvatapaadapairdhridham* – the setu was as strong as a parvat.

Yuddha Kanda

The Fourth Sarga

Crossing the samudra, Ravana's talk with Shuka

Shreemahaade`va uvaacha

Se`tumaarabhamaanastu tatra raame`shvaram shivam,

sansthaapya poojayitvaaha raamo lokahitaya cha. 4. 1

Praname`tse`tubandham yo drishtvaa raame`shvaram shivam,

brahmahatyaadipaape`bhyo muchyate` madanugrahaat. 4. 2

Se`tubandhe` narah snaatvaa drishtvaa raame`shvaram haram,

sankalpaniyato bhootvaa gatvaa vaaranaseem narah. 4. 3

Aaneeya gangaasalilam raame`shamabhichya cha,

samudre` kshiptatadbhaaro brahma praapnotyasanshayam. 4.4

'Bhagwan Ramachandra established Shivaji's murti at the place where the setu-bandhan started. It was called 'Rameshwaram'. He did Shivaji's puja before embarking on the project of building the setu.'

This incident is given in different ways in different Ramayanas. In some it is said that Rama did Shivaji's puja before the construction of the setu, and in some it is said that He did puja when returning from Lanka after the yuddha.

One story is that Rama invited Ravana to conduct the puja. Ravana was a Brahmin, learned in the Vedas; nobody could match him in doing Karma-Kand.

Look; it is possible that a Vedagna purush does not believe in the Parameshwara. The Vedas contain detailed descriptions of the different Devtas, and this hides the oneness of the Ishwara. It would be eminently suitable to ask Ravana to do the prana-pratishtha, since he was a Brahmin, an expert of Karma-Kand, and also because a

Karma-Kand is done by the pati-patni sitting together for the ritual. Lakshmanji went to Ravana with a letter from Rama, to invite him to come and do the ritual of Shivaji's prana-pratishtha. Ravana smiled and gave his consent. When he came, he brought Sitaji in a palanquin, and asked her to sit next to Rama.

This is why the word 'Mahatma' is used for Ravana in the Adhyatma Ramayana and some other granthas. Later on, it is written that the Sanat Kumars and Narad had given diksha to Ravana. They also gave him the upadesh that Rama is sakshat Bhagwan.

Ravana did the prana-pratishtha of Rameshwara Mahadeva. He accepted the dakshina etc. Then he said, 'Rama, I will leave Sitaji with You, if You wish.'

Rama said, 'this is a matter of My bala-paurush! Are you insulting Me by making this offer? Take Sita back with you. I will come to Lanka, kill you in battle, and bring her back. I don't talk cowardice!'

There are many such stories. I just remembered one story. When the setu was being built, Hanumanji did many spectacular feats. He was bringing a parvat when he was informed that the setu is built and no more parvats should be brought. Hanumanji began to put down the parvat, Giriraj Govardhan, in the area of Vraja.

Govardhan objected. 'No!' he said. 'You were taking me for Rama's seva. If I am not used for His seva my jeevan is wasted. Why did you uproot me from my place, then? Go and ask Ramji what is to happen to me.'

Hanumanji kept Govardhan suspended in the akash with the shakti of his sankalpa and tapa, and went to ask Rama. Rama said, 'tell Govardhan that when I come in the Krishna Avatar I will, Myself, lift him up and hold him above My head. The people and cows of Vraja will all shelter under him. He will protect Vraja.'

When Giriraj heard this, he agreed to stay in the Vrajabhoomi.

There is a Ramayana in Bengali, written by Krityavas, which has a very sweet story. When the setu was being built, a little squirrel wanted to help with the construction. She would take a dip in the sea and roll in the sand, and then go the the setu and shake the sand off on the setu. Hanumanji saw her do this. He felt afraid that she may be crushed underfoot, or under some heavy rock. He told her to keep out of the way.

The little squirrel quarrelled with Hanumanji. 'You bring big rocks, according to your capacity, and I bring sand according to my capacity. Everybody has the right to do Ramji's seva – who are you to stop me?'

Hanumanji told her, 'what if you are crushed? You won't be able to do any seva then.'He placed his toe on her tail to stop her from going up to the setu. The squirrel tried to break free, and her tail became elongated. Hanumanji lifted his toe and she went crying to Ramji.

Ramaji lifted her tenderly on the palm of His hand. He stroked her back lovingly and His fingers made four streaks on her back. Ramaji heard her out and then He asked, 'what punishment should we give to Hanumanji?'

The squirrel said, 'Hanumanji put his toe on my tail; please kick him with Your foot!' Hanumanji was deligted! He made a sign to tell the squirrel that he would put his toe on her tail every day if this was the 'punishment' he would get!

In one Ramayana it is written that Hanumanji had been sent to get the murti – the Shivaling – that would be established at the place where the setu started. Hanumanji got delayed. The good muhurta was passing, so Rama Bhagwan made a Shivaling of sand and did the prana-pratishtha. When Hanumanji came and saw this, he felt hurt that he had strived very hard to bring the stone Shivalinga on time, but Rama had not waited for him; He had established a Shivalinga of sand. Hanumanji's effort was wasted.

Ramachandra told Hanumanji, ‘all right; remove the sand Shivaling and put the one you’ve brought in its place.’ Hanumanji wrapped his tail round the sand Shivalinga and pulled, but the Shivalinga would not budge. Hanumanji applied all his strength, but failed to move the Shivalinga Ramachandra has established. Ultimately, Hanumanji gave up trying to shift it. The murti brought by Hanumanji was established close by and called the ‘Hanumadishwara Mahadeva.’

It is said, ‘*raamaayana shata koti apaaraa’* – there are millions of Ramayanas.

According to the Valmiki Ramayana, the murti was established before the setu was built. It is written that when Rama was leaving Lanka, the Pushpak Viman flew over the spot where the setu began. Ramachandra said, ‘look, Sita, this is the spot where we started to build the setu – *atra poorvam mahaade`vah prasaadamakarot vibhuh* – this is where Shankarji was pleased with Me.’ That is all that the Valmiki Ramayana says about Rameshwaram.

Somebody asked Ramji, ‘Maharaj, what is the meaning of the word ‘*Raame`shvaram*?’

Ramji said, ‘it means, Rama’s Ishwara is Rameshwara.’

When Shankarji was asked, He said, ‘he, whose Ishwara is Rama, is Rameshwara.’

Brahmaji said, ‘neither will do. Rameshwara means, what the Ishwara is, is Rama, and what Rama is is the Ishwara.’

Even a great paapa like Brahmahatya is removed by going to Rameshwara, bathing there, and doing the puja of Rameshwara Mahadev. We should get Gangajal from Kashi and pour it over the Shivalinga. These days, it is the practice to use only the Gangajal from Gangotri, not lower, because as soon as Gangaji reaches Gaurikund, the water turns into nirmalya. The vessel in which the Gangajal is

brought is thrown into the sea after the jala is poured over the Shivalinga. A person who does the full ritual obtains the Brahman.

Kritaani prathame`naavhaa yojanaani chaturdasha,

dviteeye`na tathaa chaavhaa yojanaani tu vinshati. 4. 5

Triteeye`na tathaa chaahvaa yojanaanye`kavinshatih,

chaturthe`na tathaa chaahvaa dvaavinshatiriti shrutam. 4. 6

Panchame`na trayovinshadyojanaani samantatah,

babandha saagare` se`tum nalo vaanarasattanaah. 4. 7

Te`naiva jagmuh kapayo yojanaanaam shatam drutam,

asankhyayaataah suve`laagdim rurudhuh plavagottamaah. 4. 8

Aaruhya maarutim raamo lakshmanoapyangadam tathaa,

didrikshoo raaghavo lankaamaarurohaachalam mahat. 4. 9

Drishtvaa lankaam suvisteernyaam naanaachitradhvajaakulaam,

chitrapraasaadasambaadhaam svarnapraakaaratoranaam. 4. 10

'The construction of the setu progressed rapidly. Fourteen yojans were built on the first day, twenty yojans on the second day, twenty one on the third day, twenty two on the fourth day, and twenty three on the fifth day. The setu – one hundred yojans long – was completed in just five days!'

It is said that when Nala started the construction, the stones would float, since he touched each stone, but they would not stay together; they drifted away. Everybody felt worried.

Rama said, 'write *raa* on one stone and *ma* on another and make them touch; they will stay together.' The vanars did so, and it worked! This story is described in another Ramayana.

'*Babandra saagare` se`tuni* – the advance section of the sena went first, Rama and Lakshman and Sugriva came in the middle portion of

the sena, and the rest of the sena brought up the rear. When they reached the island, Rama chose the summit of the parvat as His Headquarters. The city of Lanka was clearly visible from there.'

This shows that in military strategy it is wise to camp at a height and be vigilant about a possible attack by the enemy. It is foolish to stay where the enemy can creep up undetected.

'Lanka was a huge and beautiful city. Great preparations were seen to be going on there. There were huge mahals, deep moats, ornamental arches, cannon and other weapons, bridges, underground passages, etc.

Parikhaabhih shataghneebhih sankramaishcha viraajitaam,

praasaadopari visteernaprade`she` dashakandharah. 4. 11

Mantribhih sahito veeraih kireetadashakojjvalah,

neelaadrishikharaakaarah kaalame`ghasamaprabhah. 4. 12

Ratnadandaih sitachchhatrairane`kaih parishobhitah,

e`tasminnantare` baddho muktto raame`na vai shukah. 4. 13

Vaanaraistaaditah samyag dashaananamupaagatah,

prahasan raavanah praaha peeditah kim pariah shuka. 4. 14

Dashakandhar was sitting on the terrace of a big mahal, with his mantris and veers. Gem-studded pillars and ceremonial umbrellas had been put up. The place looked gorgeous.

Just then, Shuka came. He had just been released by Rama. Ravana observed that he had been thrashed by the vanars. He asked mockingly, "well, Shuka – did the vanars cause you much agony?"

Raavanasya vachah shrutvaa shuko vachanabraveet,

saagarasyottare` teere`abravam te` vachanam yathaa,

tata utplutya kapayo griheetvaa peeditah kim pariah shuka. 4. 15

Mushtibhirnakhadantaishcha hantum loptum prachakramuh,

tato maam raama rakshe`ti kroshantam raghupungavah. 4. 16

Visrijyataamiti praaha visrishtoaham kapeeshvaraih,

tatoahamaagato bheetyaa drishtvaa tadvaanaram balam. 4. 17

Raakshasaanaam balaudhasya vaanare`ndrabalasya cha,

naitayorvidyate` sandhirdaivadaanavayoriva. 4. 18

Purapraakaaramaayaanti kshiprame`kataram kuru,

seetaam vaasmai prayachchhaashu yuddham vaa deeyataam prabho. 4. 19

Hearing Ravana's mocking tone, Shuka told him, "Maharaj! The vanars were on the samudra's northern shore when I reached. They jumped up and caught me, and dragged me down to the ground. They let me go when I uttered Rama's name, but caught me again at Rama's aagna. I came as soon as they released me.

Ramachandra has sent you a message: you have to choose between any one of two things. *Seetaam vaasmai prayachchhaashu yuddham vaa deeyataam prabho* – either return Sita to Me immediately, or else prepare for yuddha.'

Maamaaha raamastvam broohi raavanam madvachah shuka,

yadbalam cha samaashritya seetaam me` hritavaanasi. 4. 20

Taddarshaya yathaakaamam sasainyah sahabaandhavah,

shvahkaale` nagareem lankaam sapraakaaraam satoranaam. 4. 21

Raakshasam cha balam pashya sharairvidhvansitam mayaa,

ghoraroshamaham mokshye` balam dhaaraya raavana. 4. 22

However, Ravana – think about this: four purushas are sitting there, together. One is Shri Rama, the second is Lakshman, the third is Sugriva and the fourth is Vibhishan. Each of these four has the capacity

to destroy Lanka. Apart from their combined bala, from what I have seen of their bala, roop and weapons, it is clear that they will succeed in destroying Lanka completely even if only one is active, with any three sitting aside.

Just take a look at the vanars from where you are sitting. Nobody can count their numbers. They are like small mountains. They are roaring in their eagerness to get at you.

E`sha yoabhimukho lankaam nadanstishthiti vaanarah,

yoothapaanaam sahastraanaam shate`na parivaaritah. 4. 28

Sugreevase`naadhipatirneelo naamaagninandanah,

e`sha parvatashringaabhah padmakinjalkasannibhah. 4. 29

Sfotayatyabhisanrabdho laangoolam cha punah punah,

yuvaraajoangado naama vaaliputroativeeryavaan. 4. 30

Ye`na drishtaa janakajaa raamasyaateevavallabhaa,

hanoomaane`sha vikhyaato hato ye`na tavaatmajah. 4. 31

Shve`to rajatasankaashah pashyatyatulavikramah,

toorna. Sugreevamaagamya punargachchhati vaanarah. 4. 32

Yastve`sha sinhasankaashah pashyatyatulavikramah,

rambho naama mahaasattvaa lankaam naashayitum kshamah. 4. 33

Look at that vanar who is roaring ferociously – he is the Commander-in-chief of Sugriva's sena. His name is Nala and he is Agni Devta's putra. The vanar thrashing his tail with impatience is Angad, Bali's putra. And that is Hanuman, who met Sitaji. He is a great buddhimaan and a great veer. The vanar on the other side, whose shareer shines like silver, is called Shveta.

E`sha pashyati vai lankaam didhakshanniva vaanarah,

sharabho naama raaje`ndra kotiyoothapanaayakah. 4. 34

Panasashcha mahaaveeryo maindashcha dvividastathaa,

nalashcha se`tukartaasau vishvakarmasuto balee. 4. 35

Vaanaraanaam varnane` vaa sankhyaane` vaa ka eeshvarah,

shooraah sarve` mahaakaayaah sarve` yuddhaabhikaankshanah. 4. 36

Shakttaah sarve` choornayitum lankaam rakshoganaih saha,

e`te`shaam balasankhyaanam pratye`kam vachmi te` shrunu. 4. 37

E`shaam kotisahastraani nava pancha sapta cha,

tathaa shankhasahastraani tathaarbudashataani cha. 4. 38

That vanar is Rambha, and that one is Sharabh. Those three are Panas, Mainda, and Dvivid. That is Nala, who constructed the setu. All of them are great veers, eager to fight you. They can crush Lanka to smithereens, along with the Rakshasas. I am telling you about their bala – their numbers are beyond counting. Each of these is a General of a vast seva."'

Bhagwan had restrained Shuka for a few days, to avoid his giving any information to Ravana. The result of this was that Shuka developed bhakti for Rama and animosity for Ravana. He had come as Ravana's spy, but now he was Rama's bhakta.

Sugreevasachivaanaam te` balame`tprakeertitam,

anye`shaam tu balam naaham vakttum shakttoasmi raavana. 4. 39

Raamo na maanushah saakshaadaadinaaraayanam parah,

seetaa saakshaajjagaddhe`tushchichchhakttirjagadaatmikaa. 4. 40

Taabhyaame`va samutpannam jagatasthaavarajangamam,

tasmaadraamashcha seetaa cha jagatastasthushashcha tau. 4. 41

Pitarau prithiveepaala tayorvairee katham bhave`t,

ajaanataa tvayaaneetaa jaganmaataiva jaanakee. 4. 42

Kshananaashini sansaare` shareere` kshanabhangurai,

panchabhootaatmake` raajanshchturvinshatitattvake`. 4. 43

Malamaansaasthidurgandhabhooyishthe`ahankritaalaye`,

kaivasthaa vyatirikttasya kaaye` tava jadaatmake`. 4. 44

'After describing the vanars, Shuka said, "Rama is not a manushya, Ravana; He is sakshat Narayana. And, Sita is sakshat Chit-shakti, the basic karana of this jagat. They have manifested in the roop of this srishti. They have created this srishti of all the mobile and immobile beings, and so, Rama and Sita are the Mata-Pita of this entire jagat.

Ravana! Don't cling to your enmity for them. You have kidnapped Sita, not knowing that she is the Jaganmata – the Mother of this whole jagat. This sansara is transient, this shareer is short-lived; it is made of the pancha bhoota. There are twenty five Tattvas in this shareer.

What is there, in this shareer? The shareer has excreta, flesh, bones and other things that smell foul. This shareer is the house of ahankara. People get abhiman even in this dirty shareer. Someone feels proud of their beautiful eyes, some of a shapely nose, some of a fair complexion, or of some other feature. Some strut with vanity, conscious of their excellent physique. It may be that their gait is like that of a camel walking over sand dunes, but they feel that they glide like a swan!

So, we should not have abhiman for the shareer. The Atma is separate from the shareer just as clay is sparate from the pot. The Atma is separate from the 'Aham' that is in the shareer. The shareer is jada, whereas the Atma is chetan.

Yatkrite` brahmahatyaadipaatakaani kritaani te`,

bhogabhokttaa tu yo de`hah sa de`hoanna patishyati. 4. 45

Punayapaape` samaayaato jeeve`na sukhadukhayoh,

kaarane` de`hayogaadinaatmanah kurutoanisham. 4. 46

Yaavadde`hoasmin kartaasmeetyaatmaahamkurute`avashah,

adhyaasaattaavade`va syaajjanmanaashaadisambhavah. 4. 47

Tasmaattvam tyaja de`haadaavabhimaanam mahaamate`,

aatmaatinirmalah shuddho vignaanaatmaachaloavyayah. 4. 48

Svaagnaanavashato bandham pratipadya vimuhyati,

tasmaattvam shuddhabhaave`na gnaatvaatmaanam sadaa smara. 4. 49

Viratim bhaja sarvatra putradaaragrihaadishu,

niraye`shvapi bhogah syaachchhvashookaratanaavapi. 4. 50

A manushya does even Brahmahatya for the sake of this shareer. When we consider somebody to be depraved, lowly, wreched and pitiable – separate from the Brahman – we kill him in one way, because his swarup is the Paramatma; He is the Brahman."'

When we consider anybody to be separate from the Brahman we cut him out from his swarup. We do his hatya with our buddhi. Furthermore, we do our own hatya by separating ourselves from him. A person who sees doshas in others is a killer of the Brahman. *Yoanyathaa santumaatmaanamananyathaa pratipadayate`.*

'"Dosha-darshi people see the faults in others; they are the greatest Brahmaghatis. Paapa-punya will go with the jeeva. This deha has a karana, and a manushya does everything because of the deha. As long as a manushya has the abhiman of being the deha, and being the karta – *adhyaasaattaavade`va syaajjanmanaashadisambhavah."'*

The word *adhyaasa* is written in the Bhagwat as well as in the Adhyatma Ramayana. Adhyas means, mistaken understanding, to understand something to be something else. For example, if you are travelling in a car and see a saffron-clad figure in the distance, and

think it is a Sadhu coming towards you. When you go closer you see that it is a lady wearing a saffron coloured sari. It is just an adhyas that we forget the Atma and the Brahman, and believe that we have been born and will die one day.

'Shuka said, "He mahamati Ravana! Let go of abhiman. Don't focus on a paltry thing like your shareer."'

One man made some mistake. A bhakta was displeased and asked him, 'why did you do this?' A Mahatma was sitting there. He heard the conversation. He asked the bhakta, 'Bhagatji, listen! It is not that this man was the only person here; I am also here. Why don't you look at me? You began to look only at this man, you never looked at me!'

If somebody is sitting with a Raja Saheb and looks only at another person who is present, it is an insult to the Raja. When we are in the presence of the Ishwara and we concentrate on others, we are insulting the Ishwara.

This Atmadev is shuddha. It is nirmal. The shareer is not there for us to have abhiman for it. Bondage is absolutely because of agnan. Therefore, know your Self, and become established in it. Develop vairagya for the people and things of this sansara – *viratim bhaja sarvatra putradaaaragrihaadishu.*

Vairagya for the sansara should be there in your mana. Bhoga is available even in Narak. A manushya causes suffering for others to get bhoga and comfort. Isn't a pig contented with the bhoga it gets?

De`ham labdhvaa vive`kaadhyam dvijatvam cha vishe`shatah,

tatraapi bhaarate` varshe` karmabhoomau sudurlabham. 4. 51

Ko vidvaanaatmasaatkritvaa de`ham bhogaanugo bhave`t,

atastvam braahmano bhootvaa paulastyanayashcha san. 4. 52

Agnaaneeva sadaa bhogaananudhaavasi kim mudhaa,

itah param vaa tyaktvaa tvam sarvasangam samaashraya. 4. 53

Raamame`va paraatmaanam bhakttibhaave`na sarvadaa,

seetaam samarpya raamaaya tatpaadaanucharo bhava. 4. 54

Vimukttah sarvapaape`bhyo vishnulokam prayaasyasi,

no che`dgamishyase`adhoaghah punaraavrittivarjitah,

angeekurushva madvaakyam hitame`va vadaami te`. 4. 55

Ravana! You have got the shareer that has vivek. You were born a Brahmin, born in this Bharatvarsha, which is a karma-bhoomi. And, having got such a pavitra shareer, you have become a disciple of bhoga? You are the son of Pulastya, born in the pavitra vansha of Brahmaji. You are a Brahmin! Yet you run after bhoga like an agnani?

Why do you trap yourself in futile asakti for all this? Do Bhagwan Rama's bhajan with bhakti-bhava. Give Sita back to Rama and become a sevak of their charan. All your paapa will be washed away. Listen to me, Ravana – what I say is of your benefit.

Satsangatim kuru bhajasva harim sharanyam shreeraaghavam marakatopalakaantikaantam,

Seetaasame`tanisham dhritachaapabaanaam sugreevalakshmanavibheeshanase`vitaanghrim. 4. 56

Do Satsang, and do bhajan of sharanagata Bhagwan. The lustre of His shareer is beautiful, like a blue sapphire that glows. Sitaji stays on His left – the very sight of her gives sukha to the eyes. Shri Rama always has His dhanush-baan with Him. Sugriva, Lakshman and Vibhishan do His seva. Please do bhajan of that Rama-Sita!"'

Yuddha Kanda

The Fifth Sarga

Shuka's previous charitra; war between the vanars and Rakshasas.

Shreemahaade`va uvaacha

Shrutvaa shukamukhodgeetam vaakyamagnaananaashanam,

raavanah krodhataamraaksho dahanniva tamabraveet. 5. 1

Anujeevya sudurbuddhe` guruvadbhaashase` katham,

shaasitaaham trijagataam tvam maam shishkanna lajjase`. 5. 2

Idaaneeme`va hanmi tvaam kintu poorvakritam tava,

smaraami te`na rakshaami tvaam yadyapi vadhochitam. 5. 3

Ito gachchha vimoodha tvame`vam shrotum na me` kshamam,

mahaaprasaada ityuktvaa ve`pamaano graham yayau. 5. 4

Ravana was very angry when Shuka told him all this.'

Na jighranti na shrinvanti na pashyant gataayushah – a person whose life is about to end does not listen to beneficial talk.

Hintaanna yah sanshrinate` sa kimprabhuh.

'Ravana was beside himself with fury. He told Shuka, "you eat food given by me and you are giving me an upadesh as though you were my Guru! Don't you feel ashamed of yourself? I would kill you at once, but for the fact that you have served me well in the past. So, I will not kill you even though you deserve to be killed for your impudence! Go away at once – I am not prepared to listen to your upadesh!"

Shuka folded his hands and said, "maha-prasad! You have done great kripa on me, Maharaj."'

Le`hin na baasana basana churaayee – the forest dwellers told Rama that their seva would be that they would not steal the clothes and

utensils of Rama-Sita, when they came to live at Chitrakoot. That would be their seva. Shuka thanked Ravana for sparing his life!

Shukoapi braahmanah poorvam bhrahmishto brahmavittamah,

vaanaprashthavidhaane`na vane` tishthan svakarmakrit. 5. 5

De`vaanaamabhivriddhyartham vinaashaaya suradvishaam,

chakaara yagnavitatimavichchhinnaam mahaamatih. 5. 6

Raakshasaanaam virodhoabhoochchhuko de`vahitodyatah,

vajradanshtra iti khyaatastatraiko raakshaso mahan. 5. 7

Antaram pre`psuraatishthachchhukaapakaranodyatah,

kadaachidaagatoagastyastasyaashramapadam mune`h. 5. 8

Te`na sampoojitoagastyo bhojanaartham nimantritah,

gate` snaatum munau kumbhasambhave` praapya chaantaram. 5. 9

Agastyaroopadhrik soapi raakshasah shukamabraveet,

yadi daasyaami me` brahman bhojanam de`hi saamisham. 5. 10

'This Shuka was Ravana's spy. He had been born a Brahmin. He did Veda-paatha every day to strengthen the Devtas and weaken the Asuras. He lived in a state of Vanaprastha. He had done many Yagnas, so the Rakshasas were antagonistic towards him.'

You see, a Mahatma does not oppose even a Rakshasa; it was the Rakshasas who opposed the Brahmin. It is the mentality of an Asura to oppose and harm Mahatmas. How can a person whose chitta is filled with enmity be a Mahatma? A manushya who sees the Brahman, Prakriti, and the Ishwara is a Mahatma; not someone who sees enemies.

'There was a Rakshasa called Vajradanshtra who was always in search of doing something to harm good people. One day Agastyaji came to the house of the Brahmin called Shuka, and was invited to have lunch.

Agastyaji said he would take a bath and then sit for the meal. He went off to bathe in a nearby river. Vajradanshtra assumed the form of Agastyaji and went into the Brahmin's house. He said, "I will have a meal at your house when I have had a bath. Please serve me meat, because I have not eaten meat for a long time."

The Brahmin had no reason to suspect anything, and arranged for meat to be cooked for Agastyaji.

Bahukaalam na bhukttam me` maansam chhaagaangsambhavan,

tathe`ti kaarayaamaasa maansabhojyam savistaram. 5. 11

Upavishte` munau bhokttum raakshasoateeva sundaram,

shukabhaaryaavapurdritvaa taam chaantarmohayana khalah. 5. 12

Naramaansam dadau tasmai supakvam bahuvistaram,

dattvaivaanardadhe` rakshastato drishtvaa chukopa sah. 5. 13

Ame`dhyam maanusham maansamagastyah shukamabraveet,

abhakshyam maanusham maansam dattavaanasi durmate`. 5. 14

Mahyam tvam raakshaso bhootvaa tishtha tvam maanushaashanah,

iti shaptah shuko bheetyaa praahaagastyam mune` tvayaa. 5. 15

Idaaneem bhaashitam me`dya maansam de`heeti vistaram,

tathaiva dattam bho de`va kim me` shaapam pradaasyasi. 5. 16

When Agastyaji came, after finishing his bath, meat was served on his plate. This angered him and he gave a shaap to the Brahmin – "become a meat-eating Rakshasa!"

Shuka was taken aback. 'Why are you giving me a shaap?' he asked. "What aparadh did I do? It was you who came back and told me that you haven't eaten meat for a long time, so I should serve you meat."

Shrutvaa shukasya vachanam muhoortam dhyaanamaasthitah,

gnaatvaa rakshahkritam sarvam tatah praaha shukam sudheeh. 5. 17

Tavaapakaarinaa sarvam raakshase`na kritam tvidam,

avichaaryaiva me` dattah shaapaste` munisattam. 5. 18

Tathaapi me` vachoamoghame`vame`va bhavishyati,

raakshasam vapuraasthaaya raavanasya sahaayakrit. 5. 19

Tishtha taavadyadaa raamo dashaananavadhaaya hi,

aagamishyati lankaayaah sameepam vaanaraih saha. 5. 20

Pre`shito raavane`na tvam chaaro bhootvaa raghoottamam,

drishtvaa shaapaadvinirmuktto bodhayitvaa cha raavanam. 5. 21

Agastyaji did dhyana and saw the mischief of the Rakshasa. He told Shuka, "this is a leela of the Rakshasa. However, I have already uttered the words. My shaap is amogh even though I spoke without thinking."'

When a manushya always speaks the truth his words come true even when uttered unthinkingly – *satyapratishthaayaam kriyaa falaashrayatvam.* Just as any action results in a fruit, words uttered by a completely truthful person come true.

'Agastyaji said, "all right; it is a matter of a few days. Stay as Ravana's assistant. When Ramachandra comes close to Lanka Ravana will send you to spy on Him. When you come back, give Ravana an upadesh on Tattvagnan. After that, you will be Mukta, and you will obtain the Param-pada."

Tattvagnaanam tato mukttah param padamavaapsyasi,

ityukttoagastyamuninaa shuko braahmanasattamah. 5. 22

Babhoova raakshasah sadyo raavanam praapya sansthitah,

idaaneem chaararoope`na drishtvaa raamam sahaanujam. 5. 23

Raavanam tattvavignaanam bodhayitvaa punardrutam,

poorvavadbhraahmano bhootvaa sthito vaikhaanasaih saha. 5. 24

Tatah samaagamadbaddho maalyavaan raakshaso mahan,

buddhimaanneetinipuno raagno maatuh priyah pitaa. 5. 25

The shaap given by Agastyaji to Shuka became a shaap of a short duration, after which he would get the Param-pada, Mukti, Tattvagnan, and Rama Bhagwan. These were the varadaans Agastyaji gave to atone for his unthinking words. Before becoming a Rakshasa, Shuka had been a good Brahmin, and he became a good Brahmin as soon as the shaap got over.

A highly respected Rakshasa called Malyavaan came to Ravana after Shuka left. He was old, accomplished, wise, and skilled in the Neeti Shastra. He was Ravana's maternal grand father – the father of Ravana's mother. Ravana was very fond of him.'

When somebody tries to convince somebody about something, he may say very good things of great benefit, but sometimes, people's eyes become shifty and the expression on their face changes. The person's personality is weakened and the advice becomes ineffective. This is not a good way to talk to anybody.

Praaha tam raakshasam veeram prashaante`naantaraaatmanaa,

shrunu raajanvacho me`dya shrutvaa kuru yathe`psitam. 5. 26

Yadaa pravishtaa nagareem jaanakee raamavallabhaa,

tadaadi puryaam drishyante` nimittani dashaanana. 5. 27

Ghoraani naashahe`tooni taani me` vadatah shrunu,

kharastanitanirghoshaa me`ghaa atibhayankaraah. 5. 28

Shonite`naabhivarshanti lankaamushne`na sarvadaa,

rudanti de`valingaani svadyanti prachalanti cha. 5. 29

Kaalikaa paandurairdantaih prahasatyagratah sthitaa,

kharaa goshu prajaayante` mooshakaa nakulaih saha. 5. 30

Maajarina tu yuddhyante` pannagaa garude`na tu,

karaalo vikato mundah purushah krishnapingalah. 5. 31

Kaalo grihaani sarve`shaam kaale` kaale` tvave`kshate`,

e`taanyanyaani drishyante` nimittaanyudbhavanti cha. 5. 32

'Malyavaan spoke to Ravana with a shanta hriday – *prashaante`naantaaraatmanaa.* "Rajan! Listen to what I say and then do what you want. I have observed that ever since Rama's beloved patni, Janaki, has come into our city, many ill-omens have been happening. These are apashukans, bad omens that indicate destruction. Clouds rumble frighteningly, and the rain has drops of blood. The Devtas' murtis are weeping; they are melting. Kalika, the Devi of death, is laughing. Donkey calves are born to cows. Rats fight with mongoose and cats. Snakes attack eagles. A kaala-purusha is seen moving in houses. These are all ill-omens that fill everybody with fear.

Atah kulasya rakshaartham shaantim kuru dashaanan,

seetaam satkritya sadhanaam raamaayaashu prayachchha bhoh. 5. 33

Raamam naaraayanam viddhi vidve`sham tyaja raaghave`,

yatpaadapotamaashritya gnaanino bhavasaagaram. 5. 34

Taranti bhakttipootaantaastato raamo na maanushah,

bhajasva bhakttibhaave`na raamam sarvahridaalayam. 5. 35

Yadyapi tvam duraachaaro bhaktyaa pooto bhavishyasi,

madvaakyam kuru raaje`ndra kulakaushalahe`tave`. 5. 36

Tattu maalyavato vaakyam hitamukttam dashaananah,

na marshayati dushtaatmaa kaalasya vashamaagatah. 5. 37

And so, Beta, I pray to you that for the sake of our clan and community, please arrange for the shanti of these apashukans. Please give respect to Sita – whose coming here is the cause of these apashukans – and send her back to Ramachandra with riches as gifts.

Rama is sakshat Narayana; don't have hatred for Him. We should take the ashray of His charan. Gnanis take the ashray of His charan; they are like a ship that helps you go across the sea of this sansara. *Tato raamo na maanushah* – Rama is not a manushya; He is sakshat Parameshwara. Do His bhajan with bhakti. He abides in the hriday of all beings. Even though you are a durachari, bhakti will make you pavitra."'

Tattvagnan does not come into the hriday of a person whose habits are lowly; it comes after the sansakaras of durachari are erased. Bhakti Mata is such, that:

Api che`t suduraachaaro bhajate` maamananyabhak,

saadhure`vas a nabtavya sanyagyavasito hi sah.

(Gita 10. 30)

Even a person whose habits are lowly and shameful becomes a Sadhu if he becomes My bhakta and does My bhajan.

If somebody's son goes astray the father may refuse to go to his house, but the mother will say, 'he is a piece of my hriday'.

Bhakti is a Mata. She is compassionate. She goes to the house of even a durachari and makes him pavitra.

'Malyavaan said, "and so, when bhakti comes into your hriday you will become pavitra. Raaga-dvesha for the sansara is the father of durachara, and Bhagwan's bhakti frees us from raaga-dvesha."

After a short pause, Malyavaan spoke again. "I am saying all this for the good fo our vansha. Please heed my words." Malyavaan's words were for the benefit of all concerned.

Maanavam kripanam raamame`kam shaakhaamrigaashrayam,

samartham manyase` ke`na heenam pitraa munipriyam. 5. 38

Raame`na pre`shito noonam bhaashase` tvamanargalam,

gachchha vriddhoasibandhustava sodham sarvam tvayoditam. 5. 39

Ito matkarnapadaveem dahatye`tadvachastava,

ityuktvaa sarvasachivaih sahitah pratisthastadaa. 5. 40

Praasaadaagre` samaaseenah pashyanvaanarasainikaan,

yuddhaayaayojayatsarvaraakshasaansamupasthittan. 5. 41

This was more than Ravana could bear! He said, “an insignificant man has come. He is impoverished, pitiable, and alone, supported only by some vanaras. He has been driven out of his house by his mata and pita. Beggars have prema for him – and you consider him to be stronger than me? Nanaji! Your buddhi is corrupted! Has Rama sent you to counsel me that you talk such tripe – *bhaashase` tvamanargalam?* You continue to mumble nonsense! You are old and you are a relative. That is why I heard you out. You speech has gone through my ears and is burning me!”

Ravana stood up and left the room, leaving Maalyavaan talking to the empty air. Had it been any other than Malyavaan, Ravana would have told him to leave the room, but Malyavaan was his grandfather, so he walked out instead. He went to the terrace of the mahal and began to inspect the vanars he could see on the summit of the opposite parvat. He began to make plans for the yuddha.

Raame`api dhanuraadaaya lakshmane`na samaahatam,

drishtvaa raavanamaaseenam kope`na kalusheekritah. 5. 42

Kireetinam samaaseenam mantribhih parive`shthitam,

shashankaardhanibhe`naiva baane`naike`na raaghavah. 5. 43

Shve`tachchhatrasahasraani kireetadashakam tathaa,

chichchhe`da nimishaardhe`na tadadbhutamivaabhavat. 5. 44

Lajjito raavanastoornam vive`sha bhavanam svakam,

aahooya raakshasaan sarvaanprahastapramukhaan khalah. 5. 45

Vaanaraih saha yuddhaaya nodayaamaasa satvarah,

tato bhe`reemridangaadyaih panavaanakagomukhaih. 5. 46

Ramaji also saw Ravana from afar. Lakshmanji gave Ramji His dhanush.'

Lakshmanji used to keep two dhanushas with him; his own as well as Ramji's. This is clear from the many occasions when Ramji asks Lakshmanji to give Him His dhanush.

You may have heard the story that when foreigners came to Bharat, they said, 'we have heard that the Hindus have many Ishwaras. Show us the pictures of your Gods so we can choose who the best one is.'

When pictures of all the Ishwaras were placed before them, they saw a trishul in the hand of one and said, 'he must be afraid of being attacked, since he holds a trident.' Then they saw the dhanush-baan with another, and a Chakra with a third, and felt that these Gods would be ready to attack somebody. They picked up another picture and said, 'this God is smiling and playing a flute. He wouldn't be having any enemies; else he would not be so relaxed and happy. He has no weapon with him.'

Do you think Rama always kept His dhanush-baan with Him? If the dhanush was on His shoulder and the tarkash holding the baans tied to His hip, how could He have slept? Would Sitaji like this? She would have asked Him to leave the dhanush-baan at the door before coming into their chamber!

'Lakshmanji gave the dhanush-baan to Ramachandra. Ramachandra selected an *ardha-chandra* baan, shaped like a crescent with serrated edges, and shot it at Ravana in such a way that it tore the white cupola

and took away all ten crowns from Ravana's head, and came back to Ramji's tarkash. Ravana's crowns disappeared in the midst of all the mantris sitting there. Everybody was astounded, wondering what happened. Ravana felt embarresed. He got up and went inside the mahal. Later, he called Prahasta and some others, and aroused their fighting spirit.

Mahishoshtaih kharaih simghairdveepibhih kritavaahanaah,

khangashooladhanuhpaashayashtitomarashakttibhih. 5. 47

Lakshitaah sarvato lankaa pratidvaaramupaayayuh,

tatpoorvame`va raame`na noditaa vaanararshabhaah. 5. 48

Udyamya girishringaani shikharaani mahaanti cha,

taroonshchotpaatya vividhaanyudhdhaaya hariyoothaashcha yoothapaah. 5. 49

Pre`kshamaanaa raavanasya taanyaneekaani bhaagashah,

raaghavapriyakaamaartham lankaamaaruruhustadaa. 5. 50

Te` drumaih parvataagre`shcha mushtibhishcha plavangamaah,

tatah sahasrayoothaashcha kotiyoothaashcha yoothapaah. 5. 51

Koteeshatayutaashchaanye` rurudhurnagaram mrisham,

aaplavantah plavantashcha garjantashcha plavangamaah. 5. 52

Raamo jayatyatibalo lakshmanashcha mahaabalah,

raajaa jayati sugreevo raaghave`naanupaalitah. 5. 53

The band of the Rakshasa sena began to play. The Rakshasas rode on buffaloes, camels, lions, mules, and elephants, carrying a variety of weapons, as they poured out of the city gates on to the battlefield.

The vanars had the city surrounded. They were armed with thick branches that they broke off trees and large rocks picked up from all around. They needed no weapons and no rations and no mounts. A

single blow from the fist of one of the vanars was a weapon in itself! They scratched, bit, hit, and trampled on the Rakshasas brutally.

Countless vanars scrambled up the city gates, leaping up like quicksilver, roaring threateningly. They clambered over the walls and buttresses, chanting:

Raamo jayatyatibalo lakshmanashcha mahaabalah,

raajaa jayati sugreevo raaghavenaanupaalitah. 5. 53'

This shloka is given in the Valmiki Ramayana as Hanumanji's announcement when he left Lanka. The meaning is, 'Victory to Rama, who has great power. Victory to Lakshman, who has immense bala, and victory to Raja Sugriva.'

'Cries of 'Jai! Jai' rent the air.

Itye`vam ghoshayantashcha samam yuyudhire`aribhih,

hanoomaanagadashchaiva kumudo neela e`va cha. 5. 54

Nalashcha sharabhashchaiva maindo dvivida e`va cha,

jaambavaandadhivaktraashcha ke`saree taara e`va cha. 5. 55

Anye` cha balinah sarve` yoothapaashcha plavangamaah,

dvaaraanyutplutya lankaayaah sarvato rurudhurbhrisham,

tadaa nrikshairmahaakaayaah parvataagraishcha vaanaraah. 5. 56

Nijadhristaani rakshaansi nakhairdantaishcha ve`gitaah,

raakshaashcha tadaa bheemaa dvare`bhyah sarvato rushaa. 5. 57

Nirgatya bhindipaalaishcha khangaih shoolaih parashvadhaih,

nijagdhurvaanaraaneekam mahaakaayaa mahaabalaah. 5. 58

Raakshasaanshcha tathaa jaadhrivaanaraa jitakaashinah,

tadaa babhoova samara maansashonitakardamah. 5. 59

Rakshasaam vaanaraanaam cha sambabhoovaadbhutopamah,

te` hayaishcha gajaishcha rathaih kaanchanasannibheaih. 5. 60

Rakshovyaaghraa yuyudhire` naadayanto disho dasha,

raakshashcha kapeendraashcha parasparajayaishinah. 5. 61

'Hanuman, Angad, Kumud, Nala, Neela, Sharabh, Mainda, Dvivid, Jambavan, Dadhimukha and other exceptionally strong vanars led the attack on Lanka. They jumped over the walls and blocked the gates with huge trees and rocks.

Raakshasaanvaanaraa jaghrurvaanaraanshchaiva raakshasaah,

raame`na vishnunaa drishtaa harayo divijaanshajaah. 5. 62

Babhoovurbalino hrishtaastadaa peetaamritaa iva,

seetaabhimarshapaape`na raavane`naabhipaalitaan. 5. 63

Hatashreekaanhatabalaan raakshasaan jaghrurojasaa,

chaturthaanshaavasheshena nihatam raakshasam balam. 5. 64

The Rakshasas and vanars kept striking at each other. Ravana's sena was weaker. The reason is given.

Seetaabhimarshapaape`na raavane`naabhipaalitaan. 5. 63

Hatashreekaanhatabalaan raakshasaan jaghrurojasaa.

The Rakshasas were weakened by the paapa of the injustice done to Sitaji, and because they were ruled by a Raja like Ravana. The luster on their faces had paled. Their sena was being killed and they were weakening steadily. Furthermore, their svabhava was that of a Rakshasa.

On the other side, Bhagwan Rama's drishti fell on the vanars. The vanars were all an ansha of a Devta. It seemed as thought they had imbued amrita and death could not touch them.

One fourth of the Rakshasa sena was destroyed on the very first day of the yuddha.

Svasainyam nihatam drishtvaa me`ghanaadoatha dushtadheeh,

brahmadattavarah shreemaananardhyaanam gatoasurah. 5. 65

Sarvaastrakushalo vyomni brahmaastre`na samantatah,

naanaavidhaani shastraani vaanaraaneekamardayan. 5. 66

Vavarsha sharajaalaani tadadbhutamivaabhavat,

raamoapi maanayanbrahmaastramastravidaam varah. 5. 67

Kshanam tooshneemuvaasaatha dadarsha patitam balam,

vaanaraanaam raghushre`shthashchukopaanalasannibham. 5. 68

Chaapamaanaaya saumitre` brahmaastre`naasuram kshanaat,

bhasmikaromi me` pashya balamadya raghoottama. 5. 69

Ravana's son, Meghnad, was furious at the damage to the Rakshasa sena. Brahmaji had given him a varadaan that gave him the abilty to become invisible and fight without being seen. He was an expert in the use of all kinds of weapons, including the Brahmastra. He showered many kinds of astra-shastras on the vanar sena to kill the vanars. He shot the Brahmastra at Rama Bhagwan. Bhagwan became quiet for a moment, to show respect to the Brahmastra.

Bhagwan Rama saw how the vanar sena was falling. Anger arose in Him. "Lakshman!" He said, "bring My dhanush quickly. You will see how I turn the Rakshasas to ashes within a moment!, with My Brahmastra!

Me`ghanaadoapi tachchhrutvaa raamavaakyamatandritah,

toornam jagaama nagaram maayayaa maayikoasurah. 5. 70

Patitam vaanaraaneekam drishtvaa raamoatidukhitah,

uvaacha maarutim sheeghram gatvaa ksheeramahodadhim. 5. 71

Tatra dronagirirnaama divyaushadhisamudbhavah,

tamaanaaya drutam gatvaa sanjeevaya mahaamate`. 5. 72

Vaanaraudhaanmahaasattvaankeertiste` susthiraa bhave`t,

aagna pramaanamityuktvaah jagaamaanilanandanah. 5. 73

Aaneeya cha giri sarvaanvaanaraanvaanararshabhah,

jeevayitvaa punastatra sthaapayitvaa yayau drutam. 5. 74

As soon as Maghnad heard what Rama said, he fled. He was a great mayavi – he could create all kinds of illusions. The sight of His sena filled Rama with distress. He told Hanumanji, "go quickly to the Ksheerasagar and bring the parvat Dronagiri. It has miraculous plants that will heal and bring back to life the varans who have been wounded or killed. Your kirti will be everlasting for this feat!"

Hanumanji said, "*aagna pramaanam* – Your aagna is the proof; no other method to establish a truth – like pratyaksha, anuman etc – is needed." He brought the parvat and the vanars were restored completely. They began to roar as before.

Poorvavadbhairavam naadam vaanaraanaam balaudhatah,

shrutvaa vismayamaapanno raavano vaakyamabraveet. 5. 75

Raaghavo me` mahaan shatruh praapto de`vavinirmitah,

hantu tam samare` sheeghram gachchhantu mama yoothapaah. 5. 76

Mantrino baandhavaah shooraa ye` cha matpriyakaankshinah,

sarve` gachchhantu yuddhaaya tvaritam mama shaasanam. 5. 77

Ye` na gachchhanti yuddhaaya bheeravah praanaviplavaat,

taanhanishyaamyaham sarvaanmachchhaasanaparaanmukhaan. 5. 78

Ravana became very apprehensive. "This dushman, Rama, who has come this time, is no ordinary shatru. He is an enemy to be reckoned with, sent by the Devtas. Let all the Generals of my sena go to kill him.

Let my mantris, friends, brothers, and other warriors and loved ones who support me go to fight with Rama. Anyone who refuses to go will die at my hands," he declared.'

When the vanar sena began to run away from the battlefield Bhagwan Rama told Sugriva, Angad and Hanumanji, 'look after the disheartened vanars. I will go and fight the enemy.' Bhagwan put His sena in the background and went Himself, to face the enemy. This is Bhagwan's style and neeti. He fights for His bhaktas. Ravana, on the other hand, sends his men to face danger, standing behind them to cut down anybody who tries to flee! Which sena would want to fight for such a ruler?

Tachchhrutvaa bhayasantrastaa nirjagmoo ranakovidaah,

atikaayah prahastashcha mahaanaadamahodarau. 5. 79

De`vashatrurnikumbhashcha de`vaantakanaraantakau,

apare` balinah sarve` yayuryuddhaaya vaanaraih. 5. 80

E`te` chaanye` cha bahavah shooraah shatasahasrashah,

pravishya vaanaram sainyam mamanthurbaladarpitaah. 5. 81

Bhushundeebhindipaalaishcha baanaih khangaih parashchadhaih,

anyaishcha vividhairastrairnijaghrurhariyoothapaan. 5. 82

Te` paadapaih parvataagrairnakhadanshtraishcha mushtibhih,

praanairvimochayaamaasuh sarvaraakshasayoothapaan. 5. 83

Raame`na nihataah ke`chitsugreeve`na tathaapare`,

hanoomataa chaangade`na lakshmane`na mahaatmanaa,

yoothapairvaanaraanaam te` nihataah sarvaraakshasaah. 5. 84

'Atikaya, Prahasta and other great Rakshasa with immense strength went into battle with fear in their hearts. They infiltered the vanar sena and fought fiercely. The fact is, a person who has the Ishwara's

shakti is the strongest. How can a person who is turned away from the Ishwara have shakti?

Raamate`jah samaavishya vaanaraa balinoabhavan,

raamashakttiviheenaanaame`vam shakttih kuto bhave`t. 5. 85

Sarve`shvarah sarvamayo vidhaataa maayaamanushyatvavidambane`na,

sadaa chidaanandamayoapi raamo yuddhaadileelaam vitanoti maayaam. 5. 86

Rama's power pervaded all the vanars, and they became immensely powerful. Actually, whoever has the shakti of the Ishwara is the most powerful. How can a person who is turned away from the Ishwara have shakti?

Raamashakttiviheenaanaame`vam shakttih kuto bhave`t?

This Rama is *sarve`shvara* – the Ishwara of all. He is *sarvamaya* – everything is in Him. He is the Vidhata who decides our destiny. He is doing a drama by being a Maya-manushya, even though He is always Sacchidananda – He is the Sat, the Chit and the Anand! He does the leela of yuddha etc. This is His magic show!

The Sixth Sarga

Lakshman's becoming unconscious; Ravana's talk with Kalanemi.

Shreemahaade`va uvaacha

Shrutvaa yuddha` balam nashtamatikaayamukham mahat,

raavano dukhasantaptah krodha`na mahataavritah. 6. 1

Nidhaaye`ndrijitam lankaarakshanaartham mahaadyutih,

svayam jagaama yuddhaaya raame`na saha raakshasah. 6. 2

Divyam syanandanamaaruhya sarvashastraastraasanyutam,

raamame`vaabhidudraava raaksase`ndro mahaabalah. 6. 3

Vaanaaraanbahusho hatvaa baanairaasheevishopamaih,

paatayaamaasa sugreevapramukhaanyoothanaayakaan. 6. 4

Ravana heard that his sena was dying, that the Rakshasas were being killed in great numbers. He was filled with rage. He told Indrajit to stay back and guard Lanka, and got onto a divine ratha, and set off to fight Rama. He was driving furiously, killing or throwing aside any vanar who tried to block his path. When he went a bit further he came face to face with Vibhishan, who stood in his path with determined firmness.

Gadaapaanim mahaasattvam tatra drishtvaa vibheeshanam,

utsasarja mahaashakttim mayadattaam vibheeshane`. 6. 5

Taamaapatanteemaalokya vibheeshanavighaatineem,

dattaabhayoayam raame`na vadhaarho naayamaasurah. 6. 6

Ityuktvaa lakshmane` bheemam chaapamaadaaya veeryavaan,

vibheeshanasya puratah sthitoakampa ivaachalah. 6. 7

Vibhishan, too, was an exceptionally strong warrior. He was holding a gada in his hand. Ravana sent a powerful shakti at Vibhishan, which Maya Asura had given him. It was certain to kill Vibhishan.'

What Lakshmanji did was wonderful!

'Just then Lakshmanji came there and saw the situation. He felt, "my Bhagwan has given abhay-daan to Vibhishan. If he is killed, my Swami's varadaan will become futile." Lakshmanji pushed Vibhishan behind him, and stood in front to receive the shakti on his chest.

Saa shakttirlakshmanatanum vive`shaamoghashakttitah,

yaavantyah shakttayo loke` maayaayaah sambhavanti hi. 6. 8

Taasaamaadhaarabhootasya lakshmanasya mahaatmanah,

maayaashaktyaa bhave`tkim vaa she`shaanshaya hare`stanoh. 6. 9

Tathaapi maanusham bhaavamaapannastadanuvratah,

moorchchhitah patito bhoomau tamaadaatum dashaananah. 6. 10

Hastaistolayitum shaktto na babhoovaativismitah,

sarvasya jagatah saaram viraajam parame`shvaram. 6. 11

Katham lokaashrayam vishnum tolaye`llaghuraakshasah,

graheetukaamam saumitrim raavanam veekshya maarutih. 6. 12

The shakti sent out for Vibhishan entered Lakshman's shareer.'

Actually, all the shakti in this sansara is created by Maya, and the *aadhaara* – the support – of Maya is none other than Lakshmanji. Therefore, no Maya-shakti can do any harm to Lakshmanji. He is the Shesha-ansha of Bhagwan. Narayana reclines on him, in the ksheerasagara. Even so, having assumed a manushya form, Lakshmanji fell unconscious, to the ground.

The fact that Lakshmanji took upon himself the lethal missile sent by Ravana is a remarkably courageous act; an incomparable deed of valour. To receive such a mahashakti on his chest in order to save Rama's bhakta was a wonderful deed for the good of the people. 'Ravana came forward with the intention of picking Lakshmanji up and carrying him off to Lanka. He failed in this. Lakshmanji is the ashray of the whole world – how can a mere Rakshsasa lift him?

Hanumanji came there just then.

Aajaghaanorasi kruddho vajrakalpe`na mushtinaa,

te`na mushtiprahaare`na jaanubhyaamapapatadbhuvi. 6. 13

Aasyaishcha ne`trashravanairuddhaman rudhiram bahu,

vidhoornamaananayano rathopasya upaavishat. 6. 14

Atha lakshmanamaadaaya hanoomaana raavanaaeditam,

aanaayadraamasaameepyam baahubhyaam parigrihya tam. 6. 15

Hanoomatah suhrittve`na bhaktyaa cha parame`shvarah,

laghutvamagamadde`vo gurunaam gururapyajah. 6. 16

Saa shakttirapi tam tyaktvaa gnaatvaa naaraayanaanshajam,

raavanasya ratham praagaadraavanoapi shanaistatah. 6. 17

Hanumanji pulled back his hand and gave Ravana a punch that sent him reeling. He managed to stay on one knee, with blood oozing out of his mouth. He went back to his ratha. Hanumanji lifted Lakshmanji up with the utmost ease. Lakshmanji became light as soon as Hanumanji touched him.'

Lakshmanji is *ajanma* – unborn – because he is eternal; without birth or death. He is the Guru of all Gurus – *gurunaam gururapyajah.* The shakti sent by Ravana left Lakshmanji's shareer and returned to Ravana's ratha. Lakshmanji is Narayana's ansha, and invincible.

Sangnaamavaapya jagraaha baanaasanamatho rushaa,

raamame`vaabhidudraava drishtvaa raamoapi tam krudhaa. 6. 18

Aaruhya jagataam naatho hanoomantam mahaabalam,

rathastham raavanam drishtvaa abhidudraava raaghavah. 6. 19

Jyaashabdamakarotteevram vajranishpe`shanishthuram,

raamo gambheerayaa vaachaa raakshase`ndramuvaacha ha. 6. 20

Raakshasaadhama tishthaadya kva gamishyasi me` purah,

kritvaaparaadhamevam me` sarvatra samadarshanah. 6. 21

'When Ravana regained consciousness he declared that he would fight only with Rama and no other. Ramachandra sat astride Hanumanj's shoulders, with His dhanush and baan. A terrible battle ensued. Rama rebuked Ravana. "You are a base Rakshasa, Ravan! I have equal goodwill for all, but you have done My aparadh!

Ye`na baane`na nihataa raakshasaaste` janaalaye`,

te`naiva tvaam hanishyaami tishthaadya mama gochare`. 6. 22

Shreeraamasya vachah shrutvaa raavano maarutataatmajam,

vahantam raaghavam sankhye` sharaisteekshnairataadayat. 6. 23

Hatasyaapi sharaisteekshnairvaayusoonoh svate`jasaa,

vyavardhata punaste`jo nanarda cha mahaakapih. 6. 24

Tato drishtvaa hanoomantam savrainam raghusattamah,

krodhamaahaarayaamaasa kaalarudra ivaaparah. 6. 25

You will be killed with the very baan that killed Bali!"

Ravana tried his utmost to wound Rama's shareer in multiple places. Rama told him, "this is not the way to fight – *krodhamaahaarayaanaasa kaalarudra ivaaparah."'*

There was no krodha in Ramji; He had to summon it for this occasion. *Aahaarayaamaasa* means, Ramaji summoned krodha to come to Him.

Actually, krodha is also a swarup of Bhagwan. It is wrong to abuse krodha, because it is the Ishwara's task to do Maha-pralay. Pralay is done with the agni of Shankarji's wrath or some similar factor. Since we accept this, don't we automatically accept the Ishwara having krodha? There would be no pralay without this krodha – *kopakaale` yugaanta se`* - the Yugas change when the Ishwara is angry.

'The end of a Yuga happens when You are angry' – this is why Bhagwan has a Rudra Avatar. The Narasimha Avatar is also Bhagwan's swarup. Bhagwan keeps this swarup hidden, calling it when it is needed, and then His krodha comes in the form of Kaala-Rudra.

Saashvam ratham dhvajam sootam shastraudham dhanurajnasaa,

chhatram pataakaam tarasaa chichchhe`da shitasaavakaih. 6. 26

Tato mahaashare`naashu raavanam raghusattamah,

vivyaadha vajrakalpe`na paakaaririva parvatam. 6. 27

Raanabaanahato veerashchachaala cha mumoha cha,

hastaannipatitashchaapastam sameekshya raghoottamah. 6. 28

Ardhachandre`na chichchhe`da tatkireetam raviprabham,

anujaanaami gachchha tvamidaaneem baanapeeditah. 6. 29

Pravishya lankaamaashvaasya shvah pashyasi balam mama,

raamabaane`na samvidhdhho hatadarpoatha raavanah. 6. 30

Bhagwan Ramachandra shot down Ravana's ratha, horses, sarathi, the weapons in the ratha, the flag and pennant of the ratha, with a very heavy baan – *vajrakalpe`na* – that was like a thunderbolt.

Ravana was utterly shaken and demoralised. His dhanush slipped from his hand and fell to the floor. Ramachandra used an ardhachandra baan to cut off Ravana's crown. He told Ravana, "Ravana! I give you permission to leave the battlefield and go back to Lanka. You are in pain because of My baan, and you are fatigued. Go back and rest. Come back when you have recovered; then I will show you My bala!"

Mahatyaasa lajjayaa yuktto lankaam praavishadaaturah,

raamoapi lakshmanam drishtvaa moorchhitam patitam bhuvi. 6. 31

Maanushatvamupaashritya leelayaanushushocha ha,

tatah praaha hanoomantam vatsa jeevaya lakshmanam. 6. 32

Mahaushadheeh samaanaaya poorvavadvaanaraanapi,

tathe`ti raaghave`noktto jagaamaashu mahaakapih. 6. 33

Hanoomaanvaayuve`ge`na kshanaatteertvaa mahodadheem,

e`tasminnantare` chaaraa raavanaaya nyave`dayan. 6. 34

Raame`na pre`shito de`va hanoomaan ksheerasaagaram,

gato ne`tum lakshmanasya jeevanaartham mahaushadheeh. 6. 35

Ravana's pride vanished; a deep sense of shame filled his mana as he went back to Lanka without saying one word.

Lakshmanji was still in an unconscious state. Bhagwan began to grieve for his brother like an ordinary manushya.'

The fact is that when a loved one is suffering, and you become a Gnani, talking about Tatvagnan, it does no good to anyone. At such a time you need to show your prema. Ramachandra became overcome with grief.

'Ramachandra Bhagwan told Hanumanji, "Beta, please bring Lakshmanji back to consciousness. Go and bring some maha-aushadhi as you did before."

Hearing Ramachandra's words, Hanumanji flew like the wind to fetch the special medicine. Ravana got this information through his spies.

Shrutvaa tachchaaravachanam raajaa chintaaparoabhavat,

jagaama raatraave`kaakee kaalane`migriham kshanaat. 6. 36

Grihaagatam samaalokya raavanam vismayaanvitah,

kaalane`miruvaache`dam praanjalirbhayavihvalah,

arghyaadikam tatah kritvaa raavanasyaagratah sthitah. 6. 37

Kim te` karomi raaje`ndra kimaagamanakaaranam,

kaalane`mimuvaache`dam raavano dukhapeeditah. 6. 38

Ravana knew how to get his work done. He went alone, on foot, to Kalanemi's house. He was extremely worried. Kalanemi was surprised to see him, because this was the first time Ravana had come to his house. He stood before Ravana with folded hands, wondering what more he could do in welcome. He offered arghya and paadya. Then he said, "Maharaj! Please give me your aagna. What is the reason for your coming here?"

Mamaapi kaalavashatah kashtame`tadupasthitam,

mayaa shaktyaa hato veero lakshmanah patito bhuvi. 6. 39

Tam jeevayitumane`tumoshadheerhanumaan gatah,

tathaa tasya bhave`dvighnastathaa kuru mahaamate`. 6. 40

Maayayaa munive`she`na mohayasva mahaakapim,

kaalaatyayo tathaa bhooyaattathaa kritvaihi mandire`. 6. 41

Ravana's dukha was deep and evident as he spoke. "A time has come when even I am suffering greatly. I have injured Lakshman with a shakti. He lies unconscious. Hanuman is on his way to fetch aushadhi for his recovery. I want you to go and create an obstacle in Hanumanji's path. Use Maya and assume the roop of a Muni. Delay Hanumanji by using any means you can, so that he is not able to fetch the aushadhi in time."'

The garb of a Sadhu-Sanyasi is respected and trusted by people. Dacoits and other criminals use it to deceive people, but that does not mean that a genuine Sadhu is a bad man. If the garb of a mendicant did not arouse faith and respect in people, crooks would not use it to cheat and bluff people.

Raavanasya vachah shrutvaa kaalane`miruvaacha tam,

raavane`sha vacho me`adya shrunu dhaaraya tattvatah. 6. 42

Priyam te` karavaanye`van a praanaan dharayaamyaham,

maareechasya yathaaranye` puraabhoonmrigaroopinah. 6. 43

Tathaiva me` na sande`ho bhavishyati dashanana,

hataah putraashcha pautraashcha baadhavaa raakshasaashcha te`. 6. 44

Ghaatayitvaasurakulam jeevite`naapi kim tava,

raajye`na vaa seetayaa vaa kim de`he`na jadaatmanaa. 6. 45

‘Kalanemi told Ravana, “Ravana! Listen to me! I will do what pleases you, but I will not remain alive. I will get the same fate as Marich did when he assumed the roop of a mriga.

Look, Ravana – your sons and grandsons have been killed, your brothers and friends have been killed, and all your Rakshasas have been killed. The entire vansha of Rakshasas has been destroyed. Now, even if you get the Rajya and get Sita, and live a little longer, what will you achieve – *jeevite`naapi kim tava?*

You have done no meritorious work in your life. Your sankalpa was to build a staircase from the prithivi to Swarga, so that even paapis could go to Swarga and harass the Devtas at will. Even this was not accomplished. What will you achieve by living a little longer?

Seetaam prayachchha raamaaya raajyam de`hi vibheeshane`,

vanam yaahi mahaabaaho ramyam muniganaashrayam. 6. 46

Snaatvaa praatah shubhajale` kritvaa sandhyaadikaah kriyaah,

tata e`kaantamaashritya sukhaasanaparigrahah. 6. 47

Visrijya sarvatah sangamitaraanvishayaanbahih,

bahih pravrittaakshaganam shanaih pratyak pravaahaya. 6. 48

Prakrite`rbhinnamaatmaana vichaaraya sadaanagha,

charaacharam jagatkritstram de`habuddheendriyaadikam. 6. 49

Aabrahmastambaparyantam drishyate` shrooyate`cha yat,

saishaa prakritiritykttaa saiva maaye`ti keertitaa. 6. 50

Sargasthivinaashaanaam jagadvrikshasya kaaranam,

lohitaashve`takrishnaadiprajaa srijati sarvadaa. 6. 51

Kaamakrodhaadiputraadyaanhinsaatrishnaadikanyakaah,

mohayantyyanisham de`vamaatmaanam svairgunairvibhum.6. 52.

Give Sita back to Rama and give the Rajya to Vibhishan. Go to some pleasant van and do Sandhya Vandan after an early morning bath. Do bhajan, living in solitude. Sit in an asana and withdraw all vrittis from the external world into the internal world. *Shanaih pratyak pravaahaya* – let your vrittis flow in a steady stream into the inner jagat. Do the vichar that you are the asanga sakshi Atma."'

It is possible to get bodha about the asanga, sakshi Atma even if a person does not believe in the Vedas, provided that he has the vivek that he is the drashta, sakshi, asanga Atma.

However, nobody can get the bodha that the Atma is the Brahman without grasping the purport of Vedanta. 'Tattvamasi' and the other Mahavakyas are needed for this bodha. Even if the Ishwara does kripa and gives this bodha to somebody, it will have to be done by arousing two feelings in the hriday, and then giving the bodha that actually, they are one. There is no other method for getting the Brahmatmaikya bodha.

Vedanta is the one and only method by which anybody can get the understanding of the oneness of the Atma and the Brahman. Those who don't believe in this don't believe in Vedanta either, because they do not accept Vedanta as praman, as a reasoning that establishes a truth. Unless Vedanta is accepted as essential, the Sampradaya of Vedanta will be lost; it will no longer be desired.

'Kalanemi explained to Ravana, "see your Atma as being separate from your shareer, which is part of Prakriti. This shareer, buddhi, indriyas etc are separate from the Atma. Anything that can be experienced by the indriyas – from Brahma to the tiniest wisp of grass – is all Prakriti; it is Maya. It is the karana of this jagat. It is the creation of this srishti with all its good and bad things. Kama and krodha are the sons of Prakriti Devi, and her daughters are trishna and himsa. They are constantly deluding the Atmadev by displaying Prakriti's gunas.

Kartritvabhoktitvamukhaan svagunaanaatmaneeshvarake`,

aaropya svavasham kritvaa te`na kreedati sarvadaa. 6. 53

Shuddhoapyaatmaa yayaa yukttah pashyateeva sadaa bahih,

vismritya cha svamaatmaanam maayaagunavimohitah. 6. 54

Yadaa sadgurunaa yuktto bodhyate` badharoopinaa,

nivrittdrishtiraatmaanam pashyatye`va sadaa sfutam. 6. 56

Prakrite`ranyamaatmaanam gnaatvaa muktto bhavishyasi,

dhyaatum yadyasamarthoasi sagunam de`vamaashraya. 6. 57

The feelings of being a paapi-punyatma are superimposed on the Atma, and they trap the Atma. The Atma is actually nitya, shuddha, buddha, and Mukta. It gets trapped in this sansara because of its mistaken identification with the shareer.

When a manushya gets a Sadguru, the Guru – who is a form of bodha – explains this. Then, the manushya's drishti becomes antarmukha, and he focuses on the inner world. Then, he sees his Self.

Nobody can become jeevanmukta without getting Brahmatmaikya bodha. A person sees that when he is in a state of Samadhi the Atma is established in its swarup, and he becomes liberated from rebirth. He becomes Mukta.

Look; the fact is that a jeevanmukta is a person who has experienced Sadyo-Mukti but he continues to interact in the sansara. And therefore, Ravana, do vichar about your Atma in this manner – you will become Mukta.

Hritpadmakarnike` svarjhaapeethe` maniganaanvite`,

mridushlakshanatare` tatra jaanakyaa saha sansthitam. 6. 58

Veeraasanam vishaalaaksham vidyutpunjanibhaambaram,

kireetahaarake`yoorakaustubhaadibhiranvitam. 6. 59

Noopuraih katakairbhraatam tathaiva vanamaalayaa,

lakshmanae`na dhanurdvandvakare`na parise`vitam. 6. 60

E`vam dhyaatvaa sadaatmaanam raamam sarvahridi sthitam,

bhaktyaa paramayaa yuktto muchyate` naatra sanshaya. 6. 61

Shrunu me` charitam tasya bhakttairnityamananyadheeh,

e`vam che`tkritapoorvaani paapaani cha mahaantyapi,

kshanaade`va vinashyanti yathaagre`stoolaraashayah. 6. 62

Bhajasva raamam paripoorname`kam vihaaya vairam nijabhakttiyukttah,

hridaa sadaa bhaavitabhaavaroopaamanaamaroopam purusham puraanam. 6. 63

Furthermore, Ravana, if you are not able to do dhyana, Ramachandra is our saguna Devta. There is a hriday-kamal in the deha, with a golden throne on it, embedded with precious stones that glow and glitter. Ramachandra is seated on this throne, in a veer asana. His eyes are large. His garments shine like lightning. His shareer is adorned with ornaments. Lakshman stands beside Him, holding two dhanushas. Do this dhyana of Ramachandra – you will get kalyan. Do shravan of Rama's charitra; your great paapas will be destroyed instantly.

Do bhajan of Ramachandra, who is paripoorna. Remain connected to His bhakti all the time. Let go of your enmity, and obtain that Param Purusha!"'

Kalanemi was supposed to hold Hanumanji back to delay him, but he delayed that by giving this upadesh to Ravana.

Yuddha Kanda

The Seventh Sarga

Killing of Kalanemi, awakening Kumbhakaran.

Shreemahaade`va uvaacha

Kaalane`mivachah shrutvaa raavanoamritasannibham,

jajvaala krodhataamraakshah sarpiradbhirivaagnimat. 7. 1

Nihanmi tvaam duraatmaanam machchhaasanaparaanmukham,

pariah kinchidgriheetvaa tvam bhaashase` raamakinkarah. 7. 2

Kaalane`miruvaache`dam raavanam de`va kim krudhaa,

na rochate` me` vachanam yadi gatvaa karomi tat. 7. 3

Ityuktvaa prayayau sheeghram kaalane`mirmahaasurah,

nodito raavane`naiva hanoomadvighnakaaranaat. 7. 4

'Ravana payed no attention to Kalanemi's upadesh, though the upadesh was amrita.

An example is given here, of how ghee that is being heated sizzles if a few drops of water are sprinkled on it, and the water evaporates immediately. Ravana's hriday was burning; kalanemi's words sizzled and vanished.

Jajvaala krodhataamaakshah sarpiradbhirivaagnimat.'

Once, at Swargashram, I saw an elderly lady trying to explain something to a young lady who was not a relative. The young lady told her, 'who made you my mother-in-law? A mother-in-law has the right to lecture her daughter-in-law, but why should I listen to the interference of an outsider?'

‘Ravana told Kalanemi, “Kalanemi! How dare you try to give me advice? It seems to me that you have been bribed by somebody on Rama’s behalf!”’

That means, the practice of bribary prevailed in those times.

‘“*Paraih kinchidgriheetvaa tvam bhaashase` raamakinkarah* – you have taken a bribe from Rama and become his slave, so you talk in his favour.”

Kalanemi said, “Swami! Don’t be angry. If what I say does not appeal to you I will do what you say. If you refuse to listen to me, I will listen to you.”’

This is the fate of the upadesh of a person who is weak.

‘Kalanemi went, as desired by Ravana, to create a vighna for Hanumanji.

Sa gatvaa himavatpaarshvam tapovanamakalpayat,

tatra shishyaih parivrito munive`shadharah khalah. 7. 5

Gachchhato maargamaasaadya vaayusoonormahaatmanah,

tato gatvaa dadarshaatha hanoomaanaashramam shubham. 7. 6

Chintayaamaasa manasaa shreemaanpavananandanah,

puraa na drishtame`tanme` munimandalamuttamam. 7. 7

Maargo vibhranshito vaa me` bhramo vaa chittasambhavah,

yadvaavishyaashramapadam drishvaa munimashe`shatah. 7. 8

Peetvaa jalam tato yaami dronaachalamanuttamam,

ityuktvaa prative`shaatha sarvato yojanaayatam. 7. 9

Aashramam kadaleeshaalakharjoorapanasaadibhih,

samaavritam pakvafalairnamrashaakhaishcha paadapaih. 7. 10

Kalanemi created a beautiful tapovan – a place for doing tapa in the van – using Maya, in a valley in the foothills of the Himalaya. Several young disciples moved about amicably in elegant garments. Hanumanji saw the Ashram and felt puzzled. “I have passed this place many times, but I never saw this Ashram before. The people seem very genuine. Did I lose my way and come to some new place, or am I under some delusion? Let me go there and get a darshan of the Mahatmaji. I can also get a drink of water.”

Hanumanji went to the Ashram. It was a beautiful place, with trees laden with different kinds of ripe fruits.

Vairabhaavavinirmukttam shuddham nirmalalakshanam,

tasminmahaashrame` ramye` kaalane`mih sa raakshasah. 7. 11

Indrayogam samaasthaaya chakaara shivapoojanam,

hanoomaanabhivaadyaaha gaurave`na mahaasuram. 7. 12

Bhagavan raamadootoaham hanoomannaama naamatah,

raamakaarye`na mahataa ksheeraabdhim gantumudyatah. 7. 13

Trishaa maam baadhate` brahmannudakam kutra vidyate`,

yathe`chchham paatumichchhaami kathyataam me` muneeshvara. 7. 14

The residents seemed to be a close-knit community. Kalanemi sat on a throne as Guruji. Some people were doing Indrayoga and some were doing Shankarji’s puja.’

Hanumanji thought that it is possible to get Bhagwan’s darshan in the form of the Muni, because when he had crossed the samudra on his way back from Lanka, carrying the chudamani Sitaji had given him, he felt pleased with the thought that he had done a great seva for Ramji.

As soon as Hanumanji crossed the samudra he saw a Mahatma sitting in a beautiful Ashram. It was Bhagwan’s leela. Hanumanji felt very

thirsty and went to the Ashram to drink water. He bowed down to Mahatmaji and asked for water. He was directed to a sarovar, where he had a bath and drank his fill. He had placed Sitaji's chudamani carefully on one side before going to the sarovar. When he came back there was no sign of the chudamani. He asked Mahatmaji, 'where is the chudamani? I kept it here before I went to the sarovar.'

'Look inside my kamandalu,' said the Mahatma. Hanumanji upturned the kamandalu. Thousands of chudamanis spilled out. Hanumanji was confused. 'Maharaj,' he said, 'I want the chudamani I brought from Sitaji, to take to Ramachandra.'

The Mahatma said, 'all these chudamanis are yours, brought by you. There have been thousands of Hanumans, and each brought a chudamani. It is nothing special that you have done.'

Hanumanji understood at once. Bhagwan does not allow abhiman to stay in His bhaktas.

Tasyaaapyabhimaanadve`shitvaadbhakttipriyatvaachcha dainyapriyatvaachcha.

Bhagwan has dvesha for abhiman and prema for humility. Hanumanji had got a bhava of abhiman at that time – how could he get Bhagwan's darshan unless this was destroyed?

Actually, it was Bhagwan Rama who sat there in the form of the Mahatma. He removed Hanumanji's fleeting dosha and gave him His darshan. This story is given in the 'Anand Ramayana'.

When Hanumanji saw Kalnemi's Ashram he thought, 'I had found an excellent Ashram and got Bhagwan's darshan there. Who is this Mahatma?"He went in with this thought and bowed down to the Guruji. "I am thirsty," he said.

"Take water from my kamandalu," said Guruji.

Tachchhrutvaa maarute`rvaakyam kaalane`mistamabraveet,

kamandalugatam toyam mama tvam paatumarhasi. 7. 15

Bhunkshva che`maani pakvaani falaani tadanantaram,

nivasasva sukhe`naatra nidraame`hi tvaraastu maa. 7. 16

Bhootam bhavyam cha jaanaami tapasaa svayam,

utthito lakshmanah sarve` vaanaraa raamaveekshitaah. 7. 17

Tachchhrutvaa hanumaanaaha kamandalujale`na me`,

na shaamyatyadhikaa trishna tato darshaya me` jalam. 7. 18

Tathe`tyaagnaapayaamaasa vatum maayaavikalpitam,

vato darshaya visteerna vaayusoonorjalaashayam. 7. 19

Nimeelya chaakshinee toyam peetvaagachchha mamaantikam,

upade`kshyaami tte` mantram ye`na drakshyasi chaushadheeh. 7. 20

Hanumanji said, “the water in your kamandalu is not enough to quench my thirst.” The Guruji told a young ascetic, conjured by Maya-shakti, to take Hanumanji to the nearby sarovar. He told Hanumanji, “close your eyes when you drink the water. After you have had your fill, come back to me. I will give you the upadesh of a mantra.”

Tathe`ti darshitam sheeghram vatunaa salilaashayam,

pravishya hanumaanstoyamapibanmeelite`kshanah. 7. 21

Tatashchaagatya makaree mahaamaayaa mahaakapim,

agrasattam mahaave`gaanmaarutim ghoraroopinee. 7. 22

Tato dadarsha hanumaan grasanteem makareem rushaa,

daarayaamaasa hastaabhyaam vadanam saa mamaara ha. 7. 23

Tatoantarikshe` dadrishe` divyaroopadharaanganaa,

dhaanyamaaleeti vikhyaataa hanoomantamathaabraveet. 7. 24

Tvatprasaadaham shaapaadvimukttaasmi kapeeshvara,

shaptaaham muninaa poorvamapsaraah kaaranaantare`. 7. 25

Aashrame` yastu te` dushtah kaalane`mirmahaasurah,

raavanaprahito maarge` vighnam kartum tavaanagha. 7. 26

Munive`shadharo naasau munirvipravihinsakah,

jahi dushtam gachchha sheeghra dronaachalamanuttamam. 7. 27

Gachchhaamyaha brahmalokam tvasparshaaddhatakalmashaa,

ityuktvaa saa yayau svargam hanoomaanapyathaashramam. 7. 28

There was a makari in the sarovar.'

In the Hindi language, *makaree* means a lizard, like the ones that crawl on walls. In Sanskrit it means a crocodile.

'The makari caught Hanumanji's foot. Hanumanji caught hold of the crocodile's jaws and threw it off. The makari was transformed into a beautiful heavenly nymph. She told Hanumanji, "a big plot is hatched against you. The Mahatma is Ravana's man. He is an Asura called Kalanemi. Ravana has sent him to create a vighna, to stop you from getting the medicine to cure Lakshmanji. Go and kill him, and then go to Dronagiri with all possible speed, to get the medicine in time to Lakshman. I am going to Brahmaloka." The lady went off after saying this.

The lady was an Apsara who had been turned into a crocodile because of a shaap given by a Muni.

Aagatam tam samaalokya kaalane`mirabhaashaya,

kim vilambe`na mahataa tava vaanarasattama. 7. 29

Grihaana matto mantraanstvam de`hi me` gurudakshinaam,

ityuktto hanumaanmushtim dridham baddhvaaha raakshasam. 7. 30

Grihaana dakshinaame`taamityuktvaa nijadhaana tam,

visrijya munive`sham sa kaalane`mirmahaasurah. 7. 31

Yuyadhe` vaayuputre`na naanaamaayaavighaanatah,

mahaamaayikadootoasau hanoomaanmaayinaam ripuh. 7. 32

Hanumani came back to the Ashram. Kalanemi told him, “the good muhurta has come. I will whisper the mantra in your ear and become your Guru. Then, you will give me Guru-dakshina.”

Hanumanji told him, “Maharaj! Take the Guru-dakshina first; the mantra can come later!” Hanumanji gave Kalanemi a hefty punch. Kalanemi began to fight with Maya. He forgot his form of Guruji. His head broke and he died.

Jaghaana mushtinaa sheershna bhagnamoordhaa mamaara sah,

tatah ksheeranidhim gatvaa dronam mahaagirim. 7. 33

Adrishtaa chaushadheestatra girimutpaatya satvarah,

griheetvaa vaayuve`ge`na gatvaa raamasya sannidhim. 7. 34

Uvaacha hanumaan raamamaaneetoayam mahaagirih,

yadyukttam kuru de`ve`sha valimbo naatra yujyate`. 7. 35

Hanumanji went to the shore of the Ksheerasagar, where the Dronagiri stood. He was unable to identify the medicinal plant he wanted so he picked up the whole parvat and went back to Ramachandra.

“Maharaj!” said Hanumanji, “I have brought the parvat as per Your aagna. Please do what is to be done.”

Shrutvaa hanoomato vaakyam raamah santushtaanasah,

griheetvaa chaushadhee sheeghram sushe`ne`na mahaamatih. 7. 36

Chikitsaam kaarayaamaasa lakshmanaaya mahhatmane`,

tatah suptotthita iva buddhvaa provaacha lakshmanah. 7. 37

Tishtha tishtha kva gantaasi hanmeedaaneem dashaanana,

iti bruvantamaalokya moordhnyavaghraaya raaghavah. 7. 38

Maarutim praaha vatsaadya tvatpraasaadaanmahaakape`,

niraamayam prapashyaami lakshmanam bhraataram mama. 7. 39

Ityuktvaa vaanaraih saardhyam sugreeve`na samanvitah,

vibheeshanamate`naiva yuddhaaya samavasthitah. 7. 40

Paashaanaih paadapaishchaiva parvataagraishcha vaanaraah,

yuddhaayaabhimukhaa bhootvaa yuyuh sarve` yuyutsavah. 7. 41

Ramji was satisfied. The Vaidya, Sushena, used the medicine and Lakshmanji awoke. “Ravana! Where are you?” he cried. “Just you wait! I will kill you instantly!” These were the words Lakshmanji uttered as soon as he regained consciousness.

Ramachandra smelled Lakshmanji’s head in blessing. “It is thanks to you that Lakshmanji is alive and well,” He told Hanumanji. It was decided that the strategy for war should be according to the advice of Sugriva and Vibhishan, because the next attack would be on Lanka and the details of the city were known to Vibhishan. The vanars were always ready to fight.

Raavano vivyathe` raamabaanairviddhe` mahaasurah,

maatanga iva sinhe`na garude`ne`va pannagah. 7. 42

Abhibhootoagamadraajaa raaghave`na nahaatmanaa,

Sinhaasane` samaavishya raakshasaanidamabraveet. 7. 43

Maanusheenaiva me` mrityumaaha poorvam pitaamahah,

maanusho hi na maam hantum shakttoasti bhuvi kashchana. 7. 44

Tato naarayanah sakshaanmaanushoabhonna sanshaya,

raamo daasharathibhoortvaa hantum samupasthitah. 7. 45

Ravana had been agitated since the time he was wounded by Rama's baans. He had hoped that Lakshman would die, but Lakshman revived and was fit again. Ravana was deeply troubled. He also feared Ramachandra.

Ravana went and sat on his throne. He summoned his Rakshasas. He told them, "Brahmaji had told me, long back that my mrityu would be at the hands of a manushya. I knew that no manushya could kill me. This why the Devtas have plotted against me, and asked Narayana to take an Avatar as a manushya, to kill me. He has come as the son of Dashrath to destroy me."

Anaranye`na yatpoorvam shaptoaham raakshase`shvara,

utpatsyate` cha madvanshe` paramaatmaa sanaatanah. 7. 46

Te`na tvam putrapautre` baandhavaishcha samanvitah,

hanishyase` na sande`ha ityuktvaa maam divam gatah. 7. 47

Sa e`va raamah sanjaato madarthe` maam hanishyati,

kumbhakarnastu moodhaatmaa sadaa nidravasham gatah. 7. 48

Tam vibodhya mahaasattvamaanayantu mamaantikam,

ityukttaaste` mahaakaayaastoornam gatvaa tu yatnatah. 7. 49

Vibodhya kumbhashravanam ninyoo raavanasannidhim,

namaskritya sa raajaanamaasanopari sansthitah. 7. 50

Many generations before Dashrath there was a Raja called Anaranya. He gave me a shaap that Narayana would take birth in his vansha and kill me along with my vansha. This Rama has been born as a result of that shaap.

Kumbhakaran is stupid – he is always in a deep sleep. Go and wake him up and bring him to me."

Several huge Rakshasas went to Kumbhakaran. They roused him from his deep sleep with great difficulty.'

Many years ago I had read in a kshepak Ramayana that the Rakshasas had elephants tread on Kumbhakaran's shareer, to wake him. They beat kettle drums close to his ears, and poked into his nose. None of this is given here, because the focus of the Adhyatma Ramayana is on the fact that only the Paramatma is Satya.

Tamaaha raavano raajaa bhraataram deenayaa giraa,

kumbhakarna nibodha tvam mahatkashtamupasthitam. 7. 51

Raame`na nihataah shooraah putraah pautraashcha baandhavaah,

kim kartavymidaaneem me` mrityukaala upasthite`. 6. 52

E`sha daasharathee raamah sugreevasahito balee,

samudram sabalasteertvaa moolam nah parikrintati. 7. 53

Ye` raakshasaa mukhyatamaaste` hataa vaanarairyudhi,

vaanaraanaam kshayam yuddhe` na pashyaami kadaachana. 7. 54

Naashayasva mahaabaaho yadartham paribodhitah,

bhraaturarthe` mahaasattva kuru karma sudushkaram. 7. 55

When Kumbhakaran came to the sabha Ravana was feeling utterly wretched. He spoke humbly. "Kumbhakaran! Please understand what I am telling you. I am in great trouble. Rama has killed all my warriors, my sons and my grandsons in battle. It seems my mrityu has come. What am I to do? Rama crossed the samudra with the sena, Sugriva and others, and is uprooting us completely. All our chief Rakshasas are dead, but there is no decrease in the number of vanars they have.

I had you woken up so that you can destroy the vanars. A brother always undertakes difficult tasks to help a brother."

Shrutvaa tadraavane`ndrasya vachanam paride`vitam,

kumbhakarno jahaasochchairvachanam che`damabraveet. 7. 56

Puraa mantravichaare` te` gaditam yanmayaa nripa,

tadadya tvaamupagatam falam paapasya karmanah. 7. 57

Poorvame`vam mayaa proktto raamo naaraayanah parah,

seetaa cha yogamaaye`ti bodhitoapi na budhyase`. 7. 58

E`kadaaham vane` saanau vishaalayaam sthito nishi,

drishto mayaa munih saakshaannaarado divyadarshanah. 7. 59

Tamabravam mahaabhaaga kuto gantaasi me` vada,

ityuktto naaradah praaha de`vaanaam mantrane` sthitah. 7. 60

Hearing Ravana's tale of woe – *vachanam paride`vitam* – and seeing his abject state, Kumbhakaran began to laugh loudly. "look, my brother," he said, "when you first asked for my advise I had told you something. Hasn't that come true?"'

This is what most advisers are like. If we don't listen to them and it turns out they were right, they always say, 'I told you so!'

'Kumbhakaran said, "you did not listen to me. I had told you at that time, that Rama is Narayana and Sita is Yoga-Maya. In spite of my explaining this clearly you failed to understand the truth!

A long time back I was sitting in a valley one night. I saw Naradji coming. I asked him where he was coming from and where he was going. Naradji told me, 'the Devtas had a sabha today.

Tatrotpannamudantam te` vakshyaami shrunu tattvatah,

yuvaabhyaam peeditaa de`vaah sarve` vishnumupaagataah. 7. 61

Oochuste` de`vade`ve`sham stutvaa bhaktyaa samaahitaah,

jahi raavanamakshobhyam de`va trailokyakantakam. 7. 62

Maanushe`na mritistasya kalpitaa brahmanaa puraa,

atastavam maanusho bhotvaa jahi raavanakantakam. 7. 63

Tathe`tyaaha mahaavishnuh satyasankalpa eeshvarah,

jaato Raghukula de`vo raama ityaabhivishrutah. 7. 64

Sa hanishyati vah sarvaanityuktvaa prayayau munih,

ato jaaneehi raamam tvam param brahma sanaatanam. 7. 65

In the sabha it was decided that since Ravana and Kumbhakaran were harassing the Devtas constantly, Vishnu has taken the Satya-sankalpa to come, Himself, as a manushya, to defeat the two Rakshasas.' This is what Naradji told me."'

Ato jaaneehi raamam tvam param brahma sanaatanam. Naradji puts bhava for Bhagwan in people's hriday. Later on, in the Uttar Kand, it is written that the Sanat Kumars as well as Naradji gave him the diksha the Rama is sakshat Parabrahma Paramatma.

Tyaja vairam bhajasvaadya maayaamanushavigraham,

bhajato bhakttibhaave`na praseedati raghoottamah. 7. 66

Bhakttirjanitree gnaanasya bhakttirmokshapradaayinee,

bhakttiheene`na yatkinchitkritam sarvamasatsamam. 7. 67

Avataaraah subahavo vishnorleelaanukaarinah,

te`shaam sahasrasadrisho raamo gnaanamayah shivah. 7. 68

Raamam bhajanti nipunaa manasaa vachasaanisham,

anaayaase`na sansaaram teertvaa yaanti hare`h padam. 7. 69

Ye` raamame`va satatam bhuvi shuddhasatvaa dhyaayanti tasya charitaani pathanti santah,

mukttaasta e`va bhavabhogamahaahipaashaih seetaapate`h padamanantasukham prayaantah. 7. 70

'Kumbhakaran told Ravana, "give up your enmity for Rama. He has assumed a manushya roop using Maya. He becomes prasanna when anybody does His bhajam with prema.

Bhakttirjanitree gnaanasya bhakttirmokshapradaayinee – bhakti is the mother of Gnan, and bhakti gives Moksha. Whatever is done without bhakti is the same as doing nothing. Anything done with prema is a lot, even if it is very little. Great deeds done without bhakti are of no value.

Bhagwan has taken many Avatars, and in each Avatar He does leelas in keeping with that Avatar. However, Rama's Avatar is equal to thousands of Avatars. Those who do His bhajan day and night with their mana and vachan cross over this sansara effortlessly. They get the Hari-pada; the position of Bhagwan Hari!

The antahkarana of a person who does Rama's bhajan becomes shuddha. Only such a person gets Tattvagnan and becomes Mukta. He obtains eternal Mukti!"

Yuddha Kanda

The Eighth Sarga

The killing of Kumabhakaran

Shreemahaade`va uvaacha

Kumbhakarnavachah shrutvaa bhrukuteevikataananah,

dashagreevo jagaade`damaasanaadutpatanniva. 8. 1

Tvaamaaneeto na me` gnaanabodhanaaya subuddhimaan,

mayaa kritam sameekritya yuddhasva yadi rochate`. 8. 2

Noche`dgachcha sushuptyartham nidraa tvaam baadhate`adhunaa,

raavanasya vachah shrutvaa kumbhakarno mahaabalah. 8. 3

Rushtoayamiti vignaaya toorna yuddhaaya niryayau,

sa langhayitvaa praakaaram mahaaparvatasannibham. 8. 4

Niryayau nagaraatornam bheeshayanharisainikaan,

sa nanaada mahaanaadam samudramabhinaadayan. 8. 5

'Ravana frowned when he heard what Kumbhakaran had to say – *brikuteevikataananah.* His face turned ugly. It seemed as though he was about to jump down from his throne and attack Kumbhakaran. "Have I called you here to give me Gnan-upadesh?" he thundered. "Have I called you to comment on my actions? There is no dearth of upadesh-givers! If you want to do my work, do it; else go back to sleep. Sleep has not yet left your brain; you are talking nonsense because you are half-asleep!"

Realizing the futility of saying anything more, Kumbhakaran said, "very well; I will go at once and kill the vanars."

Kumbhakaran was gigantic. He stepped over the wall that surrounded Lanka and roared threateningly at Rama's vanar sena.

Vaanaraankaalayaamaasa baahubhyaam bhakshayan rushaa,

kumbhakarna tadaa drishtvaa sapakshamiva parvatam. 8. 6

Dudruvurvaanaraah sarve` kaalaantakamivaakhilaah,

bhramantam harivaahhinyaam mudgare`na mahaabalam. 8. 7

Kaalayantam hareenve`gaadbhakshayantam samantatah,

choornayantam mudgare`na paanipaadairane`kadhaa. 8. 8

Kumbhakarnam tadadrishtvaa gadaapaanirvibheeshanah,

nanaama charanam tasya bhraaturjye`shthasya buddhimaan. 8. 9

Kumbhakaran went round catching monkeys with both hands and eating them alive. The monkey fled in terror before he could tread on them and crush them.

Vibhishan saw Kumbhakaran and came to him. He touched Kumbhakaran's feet and said, "you are my elder brother. I am your younger brother, Vibhishan."'

A man should respect his elder brother even if he is like Kumbhakaran.

Vibheeshanoaham bhraaturme` dayaam kuru mahaamate`,

raavanastu mayaa bhraatarbahudhaa paribodhitah. 8. 10

Seetaam de`heeti raamaaya raamah saakshaajjanaardanah,

na shrunoti cha maam hantum khangamudhyamya chokttavaan. 8. 11

Dhik tvaam gachchhe`ti maam hatvaa pada ppapibhiraavritah,

chaturbhirmantribhih saardham raamam sharanamaagatah. 8. 12

'Vibhishan said, "please look at me with kripa-drishti. Don't kill me. I tried my utmost to convince Ravana to give Sita back to Rama, but he refused to listen to me. I told him that Rama is the sakshat Janardana – but he was deaf to my pleas. He drew his sword and came to kill me.

He insulted me, abused me and kicked me with his foot. After that I came over to Rama's side with my four mantris."

Tachchhrutvaa kumbhakarnoapi gnaatvaa bhraataramaagatam,

samaaingya cha vatsa tvam jeeva raamapadaashrayaat. 8. 13

Kulasanrakshanaarthaaya raakshasaanaam hitaaya cha,

mahaabhaagavatoasi tvam puraa me` naaradaachchhutam. 8. 14

Gachchha taata mame`daaneem drishyate` na cha kinchana,

madeeyo vaa paro vaapi madamattaavilochanah. 8. 15

Ityukttoashrumukho bhraatushcharanaavabhivandya sah,

raamapaarshvamupaagatya chintaapara upasthitah. 8 16

Kumbhakarnoapi hastaabhyaam paadaabhyaam pe`shayanhareen,

chachaara vaanareem se`naam kaalayan gandhahastivat. 8. 17

Kumbhakaran heard what Vibhishan said. He embraced his younger brother affectionately. He said, "Vatsa! May you live long! You have taken the ashray of Shri Rama's charanaravinda! Our vansha will continue because of you. The Rakshasas will be benefited. Naradji told me that you are a great bhakta of Bhagwan. However, my brother, I cannot think clearly at this time because of drink, so move away from before my eyes. I cannot differentiate between who is mine and who is an enemy."

Vibhishan's eyes filled with tears when he heard this. He touched Kumbhakaran's feet and went to Rama feeling very worried.

Kumbhakaran walked around killing the vanars within his reach.

Drishtvaa tam raaghavah kruddho vaayavyam shastramaadaraat,

chikshe`pa kumbhakarnaaya te`na chichchhe`da rakshasah. 8. 18

Samudgaram dakshahastam te`na ghoram nanaada sah,

sa hastah patito bhoomaavane`kaanardayankapeen. 8. 19

Paryantamaashritaah sarve` vaanaraa bhayave`pitaah,

raamaraakshasayoryuddham pashyantah paryavasthitaah. 8. 20

Kumbhakarnashchhannahastah shaalamudyamya ve`gatah,

samara` raaghavam hantu dudraava tamatthoachchhinat. 8. 21

Shale`na sahitam vaamahastamaindre`na raaghavah,

chhinnabaahumathaayaantam nardantam veekshya raaghavah. 8. 22

Dvaavardhachandro nishitaavaadaayaasya padadvayam,

chichchhe`da patitau paadau lankaadvaari mahaasvanau. 8. 23

Ramachandra used the vayavya-astra that has the power of vayu, to cut off Kumbhakaran's right arm. Kumbhakaran gave a great roar that terrified the vanars. Many vanars were killed when Kumbhakaran's arm fell on them. Kumbhakaran uprooted a sal tree with his left arm and rushed at Ramachandra. Bhagwan cut off his left arm and also both his feet, using an ardhachandra arrowhead.

Nikrittapaanipaadoapi kumbhakarnoatibheeshanah,

badavaamukhavadvavaktram vyaadaaya raghunandanam. 8. 24

Abhidudraava ninadanrahooshchandramasam yathaa,

apoorayachchhitaagreaishcha saayakaistadraghoottamah. 8. 25

Sharapooritavaktroasau chukroshaatibhayankarah,

atha sooryaprateekaashamaindram sharamanuttamam. 8. 26

Vajraashanisamam raamashchikshe`paasuramrityave`,

sa tatparvatasankaasham sfuratkundaladanshtakam. 8. 27

Chakarta rakshoadhipate`h shiro vritramivaashanih,

tachchhirah patitam lankaadvaari kaayo mahodadhau. 8. 28

Shiroasya rodhayaddvaaram kaayo nakradyachoornayat,

tato de`vaah sarishayo gandharvaah pannagaah khagaah. 8. 29

Siddhaa yakshaa guhyakaashcha apsarobhishcha raaghavam,

eedire` kusummsaarairvarshantashchaabhinanditaah. 8. 30

Even then, Kumbhakaran ran towards Rama to devour Him. Rama shot baans into his mouth; his mouth was filled with baans. Then, placing some more baans on His dhanush, Ramachandra cut Kumbhakaran's body into pieces. The shareer rose up into the air with the force of the baans, and fell at the gateway of the city. The gateway to Lanka was blocked by Kumbhakaran's huge head. Devtas, Rishis, Gandharvas, Siddhas and Yakshas came overhead, showering flowers on Ramachandra from above.

Aajagaama tadaa raamam drashtum de`vamuneeshvarah,

naarado gaganaattoornam svabhaasaa bhaasayandishah. 8. 31

Raamamindeevarashyaamamudaaraangam dhanurdharam,

eeshattaamravishaalaakshamaindraastraanchitabaahukam. 8. 32

dayaardrashtyaa pashyantam vaanaraancharapeeditaan,

drishtvaa gadgadayaa bhaktyaa stotum prachkrame`. 8. 33

Blue-hued like a blue water lily, beauty and grace in every limb, eyes slightly reddened, Ramachandra was holding His dhanush. He gave up the Indrastra and looked at the vanars with compassion.

Naradji hovered in the akash and did Bhagwan's stuti, his voice husky with prema.'

You see, the purpose of our granths on Bhakti is to establish the beautiful form of Bhagwan in the hriday of people. This pushes out the multiple worldly imagies that fill the hriday and enslave people in the sansara. The books of bhakti want everybody to get bhakti and be happy. They say, 'the form presented here is the form of Bhagwan

Himself. It is not of this sansara, even though it seems to be. If the sansara-buddhi is removed it becomes Brahm-buddhi, which removes avidya. When one representative is placed before us, and Brahma-buddhi is superimposed on it, then the thought, 'what is the Brahman?' comes to the mana.

Naarada uvaacha

De`vade`va jagannaatha paramaatman sanatana,

naaraayanaakhilaadhaara vishvasaakshinnamoastu te`. 8. 34

Vishuddhagnaanaroopoapi tvam lokaanativanchayan,

maayayaa manujaakaarah sukhadukhaadimaaniva. 8. 35

Tvam maayayaa guhyamaanah sarve`shaam hridi sansthitah,

svayamjyotihsvabhaavastvam vyaktta e`vaamalaatmanaam. 8. 36

Unmeelayan srijasye`tanne`tre` raama jagatrayam,

upasanhriyate` sarvam tvayaa chakshurnimeelanaat. 8. 37

"You are the Devta of the Devtas," said Naradji. "The indriyas show us the vishays, and You show us the indriyas. *De`va* means the eyes, ears, nose, and other senses through which we are able to perceive the external sansara. The external world is known through these Devtas. You, the Atmadev, are the Devta of all Devtas. You are the Swami of magic! You are the param roop of the Atma. You are nitya. You are Narayana who abides in the hriday of all. You are the support of everything – the *akhilaadhaara*, and also the adhishthana of everything. You are the sakshi of this Vishwa. You are chaitanya. I bow down to You, the swarup of vishuddha Gnan.

You seem to be a manushya like the other manushyas of this loka, but that is Maya. Your being sukhi-dukhi is also Maya. You hide Yourself with Maya, and sit in every hriday in the form of the Atma – *maayayaa guhyamaanah.* You are svayam-prakash. A blind man cannot see a lamp even if it is burning; he can't even see the surya that illuminates

the whole world. Kama, krodha etc are seen by the sakshi, but the sakshi does not illuminate anything; He merely observes. A person whose hriday is nirmal can get the darshan of the sakshi-Atma. When we open our eyes the srishti is seen; but it disappears as soon as we shut our eyes."

Yasminsarvamidam bhaati yatashchaitachcharaacharam,

yasmaanna kinchilloke`asminstasmai te` bramane` namah. 8. 38

Prakritim purusham kaalam vyakttaavyakttasvaroopinam,

yam jaananti munishche`shthastasmai raamaaya te` namah. 8. 39

Vikaararahitam shuddham gnaanaroopam shrutirjagau,

tvaam sarvajagadaakaaramoortim chaapyaaha saa shrutih. 8. 40

Virodho drishyate` de`va vaidiko ve`davaadinaam,

nishchayam naadhigachchhanti tvatprasaadam vinaa budhaah. 8. 41

Naradji did Ramachandraji's stuti. "It is You who is seen in all, and all are seen in You – *yasminsarvamidam bhaati* – this entire srishti is a superimposition on the Brahm-Tattva. It is a variable – a vivarta – perceived by our indriyas, antahkarana, buddhi, Samadhi, etc, but it is actually not present in its *adhikarana* – the substratum in which it is seen. It is seen, but it is not Satya. *Yasmaanna kinchilloke`asmin.* You are Brahm-swarup – the pure existence that is the only Satya. I do namaskara to You.

Great Munis know that You are the Prakriti as well as the Purusha. You are kaala, and the swarup of everything that is evident and unperceived. The great Munis know You. I do namaskara to that Rama! The Shruti says that there is no vikar in You; You are shuddha. You are the roop of Gnan. You are the murti of the form of this entire jagat.

Sarvam khalvidam brahm, brahmaive`dam sarvam, aatmaive`dam sarvam, sa e`ve`dam sarvam, kritsnastu pragnaanaghana – the Shruti

says that the creation that is the jagat is pragnan-ghana. The Paramatma is the murti that we see as this world. It is the shuddha-roop Gnan of the Paramatma, in spite of all the apparent contradictions in it. However, nobody can be convinced about this unless he has Your kripa.

Maayayaa kreedato de`van a virodho manaagapi,

rashmijaalam rave`rdvaddrishyate` jalavad bhramaat. 8. 42

Bhraantignaanaattathaa raama tvayi sarvam prakalpyate`,

manasoavishayo de`va roopam te` nirgunam param. 8. 43

Katham drishyam bhave`dde`va drishyaabhaave` bhaje`tkatham,

atastavaavataare`shu roopaani nipunaa bhuvi. 8. 44

Bhajanti buddhisampannaastarantye`va bhavaarnavam,

kaamakrodhaadayastatra bahavah paripanthinah. 8. 45

Bheeshayanti sadaa che`to maarjaaraa mooshakam yathaa,

tvannaama smarataam nityam tvadroomapi maanase`. 8. 46

Tvatpoojaanirataanaam te` kathaamritaparaatmanaam,

tvadbhakttasanginaam raama sansaaro goshpadaayate`. 8. 47

The fact of the matter, Maharaj, is that as long as You indulge in this play, it is correct to say that everyting is in You and nothing is in You! This is not really a contradictory statement; it is like the illusion of sun rays looking like water. Similarly, You – who are the advitiya advay – are seen in the form of this sansara.

He Rama! The kalpana of this sansara is a bhranti that is created in You. You are not a vishay of the mana because Your param roop is the nirguna roop. How can you be drishya – *katham drishyam bhave`dde`va?* And how can we do Your bhajan if You cannot be seen – *drishyaabhaave` bhaje`tkatham?* It is for this reason that the

Mahatmas describe Your Avatar-roop, and intelligent people do bhajan of Your Avatar-roop and cross over the sansara-sagar.

Even in this, there are many dacoits like kama, krodha etc, who ensnare people. The only people who are saved are those who do smaran of Your naam, and Your puja with their shareer, and dhyana with their mana, and listen to the amrita of Your katha, and obtain the Satsang of Your bhaktas!

The sanga of bhaktas is external; Bhagwan's naam is uttered by the vani. The collective effort of the different sadhans becomes Bhagwan's bhakti. This is the sadhan for bhakti. In this, what happens is that the sansara becomes as easy for a bhakta, to cross over as the hoof-print of a cow on the ground."

Ataste` sagunam roopam dhyaatvaaham sarvadaa hridi,

mukttashvaraami loke`shu poojyoaham sarvadaivataih. 8. 48

Raama tvayaa mahatkaaryam kritam de`vahite`chchhayaa,

kumbhakrnavadhe`naadya bhoobhaaroayam gatah Prabho. 8. 49

Shvo hanishyati saumitririndraje`taaramaahave`,

hanishyase`atha raama tvam parashvo dashakandharam. 8. 50

Pashyaami sarvam de`ve`sha siddhaih saha nabhogatah,

anughrineeshva maam de`va gamishyaami suraalayam. 8. 51

Ityuktvaa raamamaamantrya naarado bhagavaanrishih,

yayau de`vaih poojyamaano brahmalokamaklamasham. 8. 52

Naradji eulogized Ramachandra. "This is why I do dhyana of Your saguna roop. As soon as a person catches Rama in his hriday, attachment for the objects of the world outside is removed. Those who don't catch any roop of Bhagwan in their hriday continue to remain entrapped in the sansara, but those who get bound to Bhagwan become free of all worldly bondage.

I carry my Beloved with me wherever I go. Let all my dreams be of the inner jagat, not of the outer jagat. Every desire should be for the inner jagat only. Prema for the inner object is meant to remove prema for worldly objects."'

Bhagwan Shankaracharya has spoken of his parampara. He said, 'how do we interpret our Veda-Shastra? Every sadhana frees us from some worldly bhava or bandhan. If your sadhana serves to make you free of any worldly bhava or bhandhan, it is appropriate, whatever the roop of the sadhana may be. It is wrong if it strengthens worldly attachments. *Siddham tu nivartakatvaat.'*

Each and every word of the Shruti-Shastra is siddha, if it serves to make you withdraw from the outer world, but nothing that leads you further into the outer world is siddha.

'"Prabhu! You achieved a great task by killing Kumbhakaran and reducing the Prithivi's burden thereby," said Naradji. "Tomorrow Lakshmanji will kill Meghnad, and the day after tomorrow You will kill Ravana. I watch everything that happens. Please Grace me. I am going to Swarga." With these words Naradji went to Brahmaloka where the Devtas welcomed him with honours.

Bhraataram niharam shrutvaa kumbhakarnam mahaabalam,

raavanah shokasantapto raame`naaklishtakarmanaa. 8. 53

Moorchchhitah patito bhoomaavuthaaya vilalaapa ha,

pitrivyam nihatam shrutvaa pitaram chaativihvalam. 8. 54

Indrajitpraaha shokaartam tyaja shokam mahaamate`,

mayi jeevati raaje`ndra me`ghanaade` mahaabale`. 8. 55

Dukhasyaavasarah kutra de`vaantaka mahaamate`,

vye`tut e` dukhamakhilam svastho bhava maheepate`. 8. 56

Sarvam sameekarishyaami hanishyaami cha vai ripoon,

gatvaa nikumbhilaam sadyastarpayitvaa hutaashanam. 8. 57

Labdhvaa rathaadikam tasmaadaje`yoaham bhavaamyare`,

ityuktvaa tvaritam gatvaa nirdishtam havanasthalam. 8. 58

Rakttamaalyaambaradharo rakttagandhaanule`panah,

nikumbhilaasthale` maunee havanaayopachakrame`. 8. 59

Ravana got the news of his unbelievably strong brother Kumbhakaran being killed. His heart burned with grief.'

Nothing that Ramachandra does is with the intention of causing grief – *raame`naaklishtakarmanaa.* His actions are always for the good of all.

Krishne`naadbhutakarmanaa. Krishna's karmas are adbhut – they are marvellous – and Rama's karmas are *aklishta*, done without any intention of causing grief.

The meaning of the word 'aklista' is that the action is free of the five doshas of arrogance, personal attachment, dvesha, without lack of proper understanding, and free of the stupidity of identifying with the deha. None of these doshas are present in any action of Shri Ramachandra.

Abhinivesha (ignorance leading to fear of death), dvesha, raaga, *asmitaa* (egotism) and avidya are the five doshas called *'kle`sha'*. That which is free of klesh is called 'aklishta'.

When a person acts with partiality, favouring a brother or nephew, ensnared in emotional attachment – or, cruel, vindictive and violent behaviour caused by enmity due to moha for a person's shareer, driven by arrogance due to personal advantages, and lack of understanding of the basic Tattva of the jagat – he can never do karmas that are right and proper. These five doshas blur his thinking. They are motivated by wrong thinking and give klesha. Rama's karmas are free of klesha.

Ramji did not give klesha to Ravana by killing Kumbhakaran. Kumbhakaran was mislead by what he heard through his ears – meaning, the things he was told – and Ramji freed him from this. It is seen that people who listen to malicious gossip get mislead and mostly they remain dukhi. Things that are seen give far less dukha than the things that are heard. People's hriday gets mislead by the things he hears.

The death of Kumbhakaran meant that Ravana would no longer be exposed to negative gossip, slander, etc. Now, he was on his way to meet Rama.

'Ravana fell into a dead faint when he heard that Kumbhakaran had been killed. He could not imagine a life without ears.'

Kumbha means a pot and karna means ears. Kumbhakaran was so named because his ears were like pots – he listened to rumours, gossip, etc avidly.

'Ravana began to lament. When Meghnad heard that his uncle had been killed and his father was prostrate with grief, he went to Ravana. "You are buddhimaan," he said. "Give up your shoka. Your son – who has great strength – is still living, and yet you are dukhi?"'

Meghnad means a person who sounds like thunder – he is always boasting.

'Meghnad told Ravana, "what cause have you to be disheartened as long as I am alive? Just relax! I will set everything right. I will balance your losses. I will kill the enemy. This very day I will go to the Mandir of Nikumbhila Devi and do a havan. I will obtain a special ratha, weapons, etc. I will become ajay – nobody will be able to win against me." With these words Meghnad went off to do the havan.'

A manushya thinks of many things. He is not able to get a proper understanding of the present situation. He either loses himself in memories or in imagining of what he will do in future.

‘Meghnad told his sena to stand ready. He lit the sacrificial fire and gathered all the items needed for the ritual. He began to do a haven.’

The word ‘homa’ is given here. Homa is a Yagna done with the chanting of Vedic mantras while putting offerings into the sacred fire. It is described that when Vibhishan started for Ravana’s sabha in Lanka, vidvans were doing homa, uttering mantras from the Vedas. A commentary on the Vedas written by Ravana is available.I have seen it and read it.

‘Meghnad started an *abhichaara karma* – meaning, a ritual of black magic done to destroy an enemy.

Asmabhyam yo duraaraatih yashchaasmaddvishate` janah,

nindati yo tathaasmaan sarvam tam masamasaa kuru.

Burn my enemy to ashes.

‘Vibhishan got the news that Meghnad has embarked on this Yagna. He went at once to Ramachandra. “The Yagna Meghnad is doing will make him invincible if it is concluded successfully. He will become ajay – nobody will be able to deafeat him. This should be disrupted without delay,” he said.

Ramachandra said, “I will go with you, with My dhanush. Hanuman, Sugriva and some others will go with us. We will kill Meghnad.”

Vibhishan said, “pardon me, Maharaj, but Meghnad cannot be killed by You.”

Ramachandra was astonished. Vibhishan explained that Meghnad had been given a varadaan that he could be killed only by a man who had not touched, or thought of a lady for tweleve years, and had neither slept, nor eaten for that period of time.’

It is not easy to conquer kama! People who boast that they have overcome lust have not had to face it and fight it. Great Rishi-Munis bend their heads before kama.

Vishvamitraparaasharaprabhitayo vaataambuparnaashanaaste`api streemukhapankajam sulalitam drishtvaiva moham gataah,

shaalyannam saghritam payodadhiyutam ye` bhunjjanti maanavaaste`shaamindriyanigraho yadi bhave`dvindhyah plave`tsaagare`.

There are people who eat rice, ghee, curds and milk and are able to control kama. It is like swimming across the samudra of Vindhyachal (southern India). *Vaataambujaparnaasanaah* – people who survive only on air and water also feel the onslaughts of kama.

Regarding Lakshmanji it is written that he kept guard at night when Rama-Sita slept. He knelt with his dhanush-baan in his hand, watchful, looking in all directions incase of approaching danger. Modern poets have written that he used to think about his patni at that time, but it is a slur on his bhakti.

If a sevak is doing guard duty, doing bhakti and also thinking about his patni, the two cannot be done simultaneously.

The admirable factor in Lakshmanji's bhakti is that in the past twelve years his thoughts had not once strayed to his patni, Ayodhya, other people, food or drink, or even his own shareer! To conquer kama is not an easy task!

'Vibhishan explained, "Maharaj, You wept when You remembered Sitaji. So You cannot kill Meghnad. Only Lakshmanj can achieve this.

Tadaagnaapaya de`ve`sha lakshmanam tvarayaa mayaa,

hanishyati na sande`ha she`shah saakshaaddhaaraadharah. 8. 67

Tvame`va saakshaajjagataamadheesho naaraayano lakshmana e`va she`sha,

yuvaam dharaabhaaranivaaranaartham jaatai jagannaatakasootradhaarau. 8. 68

And so, he Devesh! Please send Lakshmanji with me at once. He will surely kill that Asura. You are Narayana and Lakshmanji is Shesha, come to reduce the Prithivi's burden!"

Yuddha Kanda

The Ninth Sarga

Killing of Meghnad

Shreemahaade`va uvaacha

Vibheeshanavachah shrutvaa raamo vaakyamathaabraveet,

jaanaami tasya raudrasya maayaam kritsnaam vibheeshana. 9. 1

Sa hi brahmaastravichchhooro maayaavee cha mahaabalah,

jaanaami lakshmanasyaapi svaroopam mama se`vanam. 9. 2

Gnaatvaivaasamaham tooshneem bhavishyatkaaryagauravaat,

ityuktvaa lakshmanam praaha raamo gnaanavataam varah. 9. 3

Gachchha lakshmana sainye`na mahataa jahi raavanim,

hanoomatpramukhaih sarvairyoothapaih saha lakshmana. 9. 4

Jaambavaanriksharaajoayam saha sainyaina sanvritah,

vibheeshanashcha sachivaih saha tvaamabhiyaasyati. 9. 5

Bhagwan Shankar told Parvatiji, “he Parvati, when Ramachandra heard Vibhishan’s warning, He told Lakshman to take Hanuman, Vibhishan and Jambavan, and others of their group, and go at once to kill Meghnad.

Abhignastasya de`shasya jaanaati vivaraani sah,

raamasya vachanam shrutvaa lakshmanah savibheeshanah. 9. 6

Jagraaha kaarmukam shre`shthamanyadbhimaparaakramah,

raamapaadaambujam sprishtvaa hrishta saumitrirabraveet. 9. 7

Adya matkaarmukaanmukttaah sharaa nirbhidya raavanim,

gamishyanti hi paataalam snaatum bhogavateejale`. 9. 8

E`vamuktvaa sa saumitrih parikramya pranamya tam,

indrajinnidhanaakaankshee yayau tvaritavikramah. 9. 9

Vaanarairbahusaahasrairhanoomaanprishthatoanvagaat,

vibheeshanashcha sahito mantribhistvaritam yayau. 9. 10

Jaambavatpramukhaa rikshaah saumitrim tvarayaanvayuh,

gatvaa nikumbhilaade`sham lakshmano vaanarah saha. 9. 11

"Vibhishan knows all the details about Meghnad," said Ramachandra. "He knows the caves and crevices where Maghnad can hide, so you won't have to waste time searching for him. You will achieve your task quickly."

Lakshman picked up his dhanush eagerly, touched Rama's charan and did His parikrama. Then accompanied by the others he reached the grounds of Nikumbhila Devi's Mandir.

Apashyadvalasanghatam dooraadrakshasasankulam,

dhanuraayamya saumitriryatoabhoodbhoorivikramah. 9. 12

Angade`na cha veere`na jaambavaan rikshasaadhipah,

tadaa vibheeshanah praaha saumitrim pashya raakshasaan.9. 13

Yade`tadraakshasaaneekam me`ghashyaamam vilokyate`,

asyaaneekasya mahato bhe`dane` yatnavaan. 9. 14

Raakshase`ndrasutoapyasmin bhinne` drishya bhavishyati,

abhidravaashu yaavadvai naitatkarma samaapyate`. 9. 15

Jahi veera duraatmaanam himsaaparamadhaarmikam,

vibheeshanavachah shrutvaa lakshmanah shubhalakshanah. 9. 16

The whole place was strongly guarded by Rakshasas. Vibhishan told his group to act quickly, before Meghnad could complete his homa.

"Meghnad will become ajay if he is able to conclude his Yagna successfully," warned Vibhishan. "He will become unconquerable. You

won't be able to see him unless this formidable guard is broken. Attack the guards and push through the barrier they have formed. Go thourgh and kill Indrajit. Killing him will give kalyan to the world because he is prone to killing, and is against Dharma – *himsaaparamadhaarmikam."'*

There was a time when people forgot the sanskaras of the Vedas. A divide was created between the principles of himsa and ahimsa. The principle of the Vedas is *hita* – benefit – not himsa or ahimsa. There are methods to be used for the hita of people. *'Yade`va hitatamam tadeva me` broohi* – tell me what is of the greatest benefit.'

The Buddhists and the Jains took the path of ahimsa with the predominance of hita. However, where the hita of the Nation, people, Dharma and bhagavat-bhava is threatened, himsa becomes a necessity – it is needed for self-defence.

Himsa is bad, but if used defensively, it is called *prati-himsaa*. If you kill someone to save your life, or the life of others, it is a justified himsa.

There should be an attitude of balance between which is best in a given situation. The Vedic Dharma considers both ahimsa and himsa as acceptable, depending on the circumstances. No Kshatriya can practice ahimsa. If the system of the Varna-Dharma is to be preserved this must be understood correctly. If you consider the items used in a Yagna, the wood burnt in the sacred fire has innumerable tiny beings that live in it, which are burnt. If you consider farming, no Vaishya can be an ahimsak. No Sudra can be an ahimsak if seva has to be done. Therefore, the drishti of hita has to balance between when himsa becomes a necessity and when ahimsa can be practiced without harming people. That is the principle of the Vedic Dharma. To hold on unthinkingly to either is foolish. Ahimsa is right when it gives hita, and so is himsa. Jadata for either is not desirable. Jadata is when rationality is sacrificed to obstinacy.

If your country is under attack and you say, 'I believe in ahimsa,' it will be disasterous for you, for your people, for your country and for your Dharma. Just as himsa is vihit – it is an ordained duty in yuddha – it is also vihit for a Brahmin, Vaishya and Sudra in the process of doing their ordained tasks. Without this, the Vedic Dharma will be incomplete. The ahimsa that prompts people to allow themselves to be killed rather than defend themselves is a-Vedic. It is not the Vedic Dharma.

'Vibhishan said, "*himsaaparam* – this Asura is bent on doing himsa. He is an enemy of Dharma."

Vavarsha sharavarshaani raakshase`ndrasutam prati,

paashaanaih parvataagraishcha vrikshaishcha hariyoothapaah. 9. 17

Nirjaghnuh sarvato daityaamste`api vaanarayoothapaan,

parashchadhaih shitairbaanairasibhiryashtitomaraih. 9. 18

Nirjadhruvaanaraaneekam tadaa shabdo mahaanabhoot,

sa samprahaarastumulah sanjagne` harirakshasaam. 9. 19

Indrajitsvabalam sarvamardyamaanam vilokya sah,

nikumbhilaam cha homam cha tyktvaa sheeghram vinirgatah. 9. 20

Rathamaaruhya sadhanuh krodha`na mahataagamat,

samaahvyan sa saumitrim yuddhaaya ranamoordhani. 9. 21

Saumitre` me`ghanaadoaham mayaa jeevanna mokshyase`,

tatra drishtvaa pitrivyam sa praaha nishthurabhaashanam. 9. 22

Heeding Vibhishan's advice Lakshmanji began to shower baans, while the vanars showered large stones, trees, and rocks on the Rakshasas who were guarding Indrajit. They retaliated. There was fierce fighting. Indrajit saw that his sena was getting wiped out. He got up from the havan he was doing to please Nikumbhila Devi, and came out to deal with the enemy.

‘Meghnad got into his ratha and drove into battle, calling out insults. “Lakshman! I, Meghnad, have come!” He also abused Vibhishan.

Ihaiva jaatah sanvriddha saakshaad bhraataa piturmama,

yastvam svajanamutsrijya parabhrityatvamaagatah. 9. 23

Katham druhyasi putraaya paapeeyaanasi durmatih,

ityuktvaa lakshmanam drishtvaa hanoomatprishthatah sthitam. 9. 24

“You were born in this very Lanka. You are my father’s brother – his own brother, not a cousin. Yet you abandoned us and became a slave of an outsider! I am like your son but you face me as an enemy! Your buddhi is corrupt; you are involved in paapa!” Meghnad rebuked Vibhishan.’

Ramji sits on Hanumanji’s shoulders and Lakshmanji sits on Angad’s shoulders. However, when Lakshmanji has to sit on Hanumanji, he sits on Hanumanji’s back, not on his shoulders. How can a sevak sit on a level that is the same as his Swami’s? When people of a lower level try to show superiority it is a sign of a lowly mentality.

‘Lakshmanji sat on Hanumanji’s back, to fight with Meghnad. He never behaves as Rama’s equal.

Udyadaayudhanistrinshe`rathe`mahati sansthitah,

mahaapramaanamudyamya ghore`visfaarayandhanuh. 9. 25

Adya vo maamakaa baanaah praanaanpaasyanti vaanaraah,

tatah sharam daasharathih sandhaayaamitrakarshanah. 9. 26

Sasarja raakshase`ndraaya kruddhah sarpa iva shvasana,

indrajidraktaanayano lakshmanam samudaikshata. 9. 27

Shakraashanisamasparshairlakshmane`naahatah sharaih,

muhurtmabhavanmoodhah punah pratyaahrite`ndriyah. 9. 28

Dadarshaavasthitam veeram veero dasharathaatmajam,

soabhichakraama saumitrim krodhasamrakttalochanah. 9. 29

Meghnad attacked Lakshmanji with a variety of baans and other weapons. He called out to the vanars “my baans are going to suck the prana from your shareer!” This enraged Lakshmanji. He began to take deep breaths. ‘

Sarpe` iva shvasana – Lakshmanji’s breathing was like a snake’s hissing. It is not derogatory to say this, because Lakshmanji is the Shesha Bhagwan – the thousand headed serpant on whom Bhagwan Narayana reclines. Just as an angry snake hisses before it strikes, Lakshmanji’s breathing became like a hiss.

‘Meghnad’s eyes reddened with rage.

Sharaandhanushi sandhaaya lakshmanam che`damabraveet,

yadi te` prathame` yuddhe` na drishti me` paraakramah. 9. 30

Adya tvaam darshayishyaami tishthe`daaneem vyavasthitah,

ityuktvaa saptabhirbaanairabhivivyaadha lakshmanam. 9. 31

Dashabhishcha hanoomanatam teekshnadhaaraih sharottamaih,

tatah sharashate`naiva samprayuktte`na veeryavaan. 9. 32

Krodhadvigunasamrabdho nirbibhe`da vibheeshanam,

laskhmanoapi tathaa shatrum sharavarshairavaakirat. 9. 33

Arrows flew from both sides in a fierce and deadly conflict. Maghnad told Lakshman, “if you have not seen my fighting skills before, see them now!” and shot seven arrows at Lakshman, and ten at Hanumanji.’

Both the Mahabharata and the Valmiki Ramayana mention the number of arrows Meghnad shot. This is an impressive style of describing the battle. As children we used to read this episode and we were fully convinced that the authors had been present and had seen the battle, and that is why they could descrie it so accurately.

Tasya banaih susanviddham kavacham kaanchanaprabham,

vyasheeryata rathopasthe` tilashah patitam bhuvi. 9. 34

Tatah sahasrahasre`na sankuddho raavanaatmajah,

bibhe`da samare` veeram lakshmanam bheemavikramam. 9. 35

Vyasheeryataapataddivyam kavacham lakshmanasya cha,

kritapratikritaanyonya babhoovatuabhidrutau. 9. 36

Abheekshanam nishvasantau tau yudhye`taam tumulam punah,

sharasanvriitasarvaangau sarvato rudhirokshitau. 9. 37

Sudeerghakaalam tau veeraavanyonyam nishitaih sharaih,

ayudhye`taam mahaasattvau jayaajayavivarjitau. 9. 38

E`tasminnatare` veeraa lakshmanah panchabhih sharaih,

raavane`h saarathim saashvam ratham cha samachoornayat. 9. 39

Chichhe`da kaarmukam tasya darshayanhastalaaghavam,

soanyattu kaarmukam bhadram sajyam chakre` tvaraanvitah. 9. 40

'Lakshmanji shot a baan that broke Meghnad's armour, which was made of gold. Meghnad was further infuriated and he shot several baans at Lakshman. They kept shooting baans at each other continuously for a long time. Then Lakshman drew out five baans from his tarkas and killed the sarathi of Meghnad's ratha, the horses, and shattered the ratha itself. Meghnad's dhanush was broken. All those who saw this marvelled at Lakshman's archery skills.

Tachchaapamapi chichhe`da lakshmanastribhiraashugaih,

tame`va chhinnadhanvaanam vivyaadhaane`kasaayakaih. 9. 41

Punaranyatsamaadaaya kaarmukam bheemavikramah,

indrajillakshmanam baanaih shitairaditasannibhaih. 9. 42

Bibhe`da vaanaraansarvaanbaanairaapoorayandishah,

tata aindam samaadaaya lakshmano raavanim prati. 9. 43

Sandhaayaakrishya karnaanatam saarmukam dridhanishthuram,

uvaacha lakshmano veerah smaran raamapadaambujam. 9. 44

Lakshman drew the Aindra baan and placed it on his dhanush.

Lakshman was fully confident that this baan would kill Meghnad, but he wanted Rama to get the credit for it.'

For a sevak to take pride in some meritorious deed is not proper, because he is to see to the seva that needs to be done.

Dharmaatmaa satyasanghashcha raamo daaharathiryadi,

trilokyaamapratidvandvastade`nam jahi raavanim. 9. 45

Ityuktvaa baanamaakarnaadvikrishya tamajihmagam,

lakshmanah samare` veerah sasarje`ndrijitam prati. 9. 46

Sa sharah sashirastraanam shreemajjavalitakundalam,

pramathye`ndrajitah kaayaatpaatayaamaasa bhootale`. 9. 47

Lakshmanji said, "*dharmaatmaa satyasanghashcha* – if Dasharathnandan Rama is a Dharmatma, always attached to Satya, and if there is no veer in all the three lokas who is equal to Him, then, O baan, kill Meghnad!"'

Here, the indication is that Meghnad was killed by the power of Ramachandra's virtues, not by Lakshman. Lakshman took no credit for killing Meghnad. He found a way, with complete absence of abhiman, for people to get the teaching that a manushya who is a Dharmatma, is satyasangha and a great veer, is bound to win.

'After this Lakshmanji shot a straight baan at Meghnad.'

A baan of kapat hits in an oblique way; a straight baan hits straight.

There is a shloka in the Mahabharata:

Sarvam jihnam mrityupadam,

e`taavaan gnaanavishayah pralaapah kimkarishyati.

The meaning of this shloka is: in Vedanta there is no need for unnecessary talk.

'Sarvam jihnam mrityupadam' – all kapat is a place of mrityu.

'*Aarjavam brahmanah padam'* – straightforwardness is a place of the Brahman.

The quintessence of Vedanta is that there is no benefit in speaking more than is necessary. A straightforward jeevan is a jeevan of Vedanta, whereas a kapat jeevan is a jeevan of mrityu.

The Manu Smriti has a wonderful summery of Vedanta.

Yasya vaagmanasee shuddhe` samyak gupte` cha sarvashah,

sa vai sarvamavaapnoti ve`daantopagatam falam.

A person whose vani and mana are both shuddha, who speaks no falsehood or misleading innuendoes, and does not indulge in unjust thoughts, gets the fruit of Vedanta.

'Laskmanji made this pratigna and shot a straight baan at Indrajit that broke off his gold helmet, and his head fell to the ground.

Tatah pramuditaa de`vaah keertayanto raghoottamam,

vavarshuh pushpavarshaani stuvantashcha muhurmuhuh. 9. 48

Jaharsha shakro bhagavaansaha de`vairmaharshibhih,

aakaashe`api cha de`vaanaam shushruve` dundubhisvanah. 9. 49

Vimalam gaganam chaaseetsthiraabhootadvishvadhaarinee,

nihatam raavanim drishtvaa jayajalpasamanvitah. 9. 50

Gataashramah sa saumitrih shankhamaapoorayadrane`,

sinhanaadam tatah kritvaa jyaashabdamakarodvibhuh. 9. 51

Te`na naade`na sanhrishtaa vaanaraashcha gatashramaah,

vaanare`ndraishcha sahitah stuvadbhirhrishtamaanasaih. 9. 52

Lakshmanah paritushtaatmaa dadarshaabhye`tya raaghavam,

hanoomadraakshasaabhyaam cha sahito vinayaanvitah. 9. 53

Avande` bhraataram raamam jye`shtham naaraayanam vibhum,

tvatprasaadaadraghushre`shtha hato raavaniraahave`. 9. 54

The Devtas started to do kirtan of Raghunandan. They showered flowers from above. Indra Devta and the Maharshis were very happy that their enemy had been killed.'

Indra is the Devta of the hand, of karmas. Meghnad is the enemy of sound – of mantras. You can understand it this way: Meghnad gives lectures in a way that people get turned away from good works. Poor Indra began to think that even though he was the Devta of the hand, people stopped using their ability for doing anything good; they only indulged in idle talk. It was like speculating without doing actual trade. People talk a lot when they speculate and gamble. That is what Meghnad did.

'Meghnad died. The akash became nirmal. Cries of "Jai Ho! Meghnad is dead!" resounded in all directions. Lakshmanji relaxed. He blew his conch shell and gave a cry of victory, twanging his bowstring. The vanars rejoiced. Lakshman felt deeply contented. Accompanied by Vibhishan and Hanuman he went to Ramachandra and bowed down at His charan. "Prabhu!" he said, "Ravana's putra, Meghnad, is dead by Your kripa."

Shrutvaa tallakshmanaadbhaktyaa tamaalingya raghoottamah,

moordhnaryavaghnaaya muditah sasne`hamidambraveet. 9. 55

Saadhu lakshmana tushtoasmi karma te` dushkaram kritam,

me`ghanaadasya nidhane` jitam sarvamarindama. 9. 56

Ahoraatraistribhirveerah kathanchidvinipaatitah,

nihsapatnah kritoasmyadya niryaasyati hi raavanah. 9. 57

Putrashokaanmayaa yoddhum hanishyaami raavanam. 9. 58

Ramachandra embraced Lakshman and smelled his head lovingly. He said, “Lakshman! This is a remarkable achievement! Defeating Meghnad means conquering all!”

It had taken three days of fighting for Lakshman to overcome Meghnad. “Ravana will now have no more strength to fight,” said Ramachandra. “The result of your killing Meghnad will result in intense grief and break his spirit. You have paved the way for Ravana to die of grief!”

Lakshmaji gives all the credit to Rama, and Rama gives all the credit to Lakshman!

Meghanaadam hatam shrutvaa lakshane`na mahaabalam,

raavanah patito bhoomau moorchhitah punarutthitah,

vilalaapaatideenaatmaa putrashoke`na raavanah. 9. 59

Putrasya gunakarmaani sansmaranparyade`vayat,

adya de`vaganaah sarve` lokapaalaa maharshayah. 9. 60

Hatamindrajitam gnaatvaa sukham svapsyanti nirbhayaah,

ityaadi bahushah putralaalaso vilalaapa ha. 9. 61

Tatah paramasankruddho raavano raakshasaadhipah,

uvaacha raakshasaansarvaanninaashayishuraahave`. 9. 62

When Ravana was told that Meghnad had been killed, he fainted and fell to the ground. When he regained his senses he got up and began to wail in grief. He was stricken with grief. He began to talk about his putra’s great gunas and karmas, of all the people he had defeated, etc.

“Today all the Devtas, Lokapals and Maharshis will sleep without fear, knowing they are safe from Indrajit,” he wept.

Then it came to Ravana’s mana that all the Rakshasas should die. He called all his men and said, “*uvaacha raakshasaansarvaanninaashayishuraahave`* - all Rakshasas should die now!”

Saputravadhasantaptah shoorah krodhavasham gatah,

sanveekshya raavano buddhyaa hantum seetaam pradudruve`. 9. 63

Khangapaanimathaayaantam kruddham drishtvaa dahsaananam,

raakshaseemadhyagaa seetaa bhayashokaakulaabhavat. 9. 64

E`tasminnanatare` tasya sachivo buddhimaan shuhih,

supaarshvo naama me`dhaavee raavanam vaakyamabraveet. 9. 65

Nanu naamadashagreeva saakshaadvaishravanaanujah,

ve`davidyaavratasnaatah svakarmaparinishthitah. 9. 66

Ane`kagunasapannah katham streevadhamichchhasi,

asmaabhih sahito yuddhe` hatvaa raamam cha lakshmanam,

praapsyase` jaanakeem sheeghramityukttah sa nyavartata. 9. 67

Tato duraatmaa suhridaa nive`ditam vachah sudharmyam pratigrihya raavanah,

griham jagaamaashu shuchaa vimoodhadheeh punah sabhaam cha prayayau suhridvritah. 9. 68

Maddened with grief, Ravana ran to kill Sita with his sword. One of his mantris, called Suparshva, was a buddhimaan. He told Ravana, “Maharaj! What are you doing? You are Kuber’s brother, a practiser of Veda-vidya and vrata. You have nishtha in karma; you have so many gunas! How can you kill a stree? Come with me, and kill Rama and Lakshman in yuddha – you will get Janaki automatically!”

Ravana was convinced. He went back to the sabha.

Yuddha Kanda

The Tenth Sarga

The demolishing of Ravana's Yagna

Shreemahaade`va uvaacha

Sa vichaarya sabhaamadhye` raakshasaih saha mantribhih,

niryayau ye`avashishtaasau raakshasaih saha raaghavam. 10. 1

Shalabhah shalabhairyukttah prajvalantamivaanalam,

tato raame`na nihataah sarve` te` raakshasaa yudhi. 10. 2

Svayam raame`na nihatasteekshnabaane`na vakshasi,

vyathitastvaritam lankaam pravive`sha dashaananah. 10. 3

Ravana called a sabha in which all the Rakshasas gathered like moths about to be burnt in the fire. They went into battle. Rama scattered all the others, and shot a terrible baan at Ravana's chest. The pain left him unable to function and he went back to Lanka.

Drishtvaa raamasya bahushah paurusham chaapyamaanusham,

raavano maarute`shchaiva sheeghram shukraantikam yayau. 10. 4

Namaskritya dashagreevah shukram praanjalirabraveet,

bhagavan raaghave`naivam lankaa raakshasayoothapaih. 10. 5

Vinaashitaa mahaadaityaa nihataah putraaandhavaah,

bhagavan raaghave`naivam lankaa raakshasayoothapaih. 10. 6

Seeing Rama's incredible power, Ravana went to Shukracharya, the Guru of the Asuras. He folded his hands and bowed down. He said, "Maharaj! That Raghuvanshi Rama is killing all the Rakshasas. We are Daityas. In spite of having a Sadguru like you, this is our plight!"

Katham me` dukhasandohasatvayi tishthati sadgurau,

iti vignaapito daityaguruh praaha dashaananam,

homam kuru prayatne`na rahasi tvam dashaanana. 10. 7

Yadi vighno na che`ddhome` tarhi homaanalotthitah. 10. 8

Mahaan rathashcha vaahaashcha chaapatooneerasaayakaah,

sambhavishyanti tairyukktastvamaje`yo bhavishyasi. 10. 9

Grihaan mantraanmaddattaan gachchha homam kuru drutam,

ityukttastvaritam gatvaa raavano raakshasaadhipah. 10. 10

Daitya-Guru Shukracharya said, "all right; go to a place where you are absolutely alone, and do a homa. I will give you the mantra for the homa. If the homa is completed without any vighna disrupting it, you will get a great ratha with horses, dhanush-baans and other weapons from the Agni. Use them when you go for yuddha. You will become invincible; nobody will be able to deafeat you."'

There are amazing shaktis in mantras. I have seen mantras that come, move, and mantras that change themselves. Mantras contain powers of the mind that can change jada objects. The shakti in a mantra comes down from the person who first uttered it, down to the people it is passed on to, in a parampara. It is the shakti of the sankalpa of the first person who uttered it and has the power of his shraddha.

Me`ree bhakti, gurukee shakti furo mantra eeshvarao vaachaa.

(my bhakti and my Guru's shakti – O mantra! Let what I utter come true.)

Guhaam paataalasadrisheem mandire` sve` chakaara ha,

lankaadvaarakapaataadi baddhvaa sarvatra yatnatah. 10. 11

Homadravyaani sampaadya yaanyukttaanyaabhichaarike`,

guhaam pravishya chaukaante` maunee homam prachakrame`. 10. 12

Utthitam dhoomamaalokya mahaantam raavanaanujah,

raamaaya darshayaamaasa homadhoomam bhayaakulah. 10. 13

Pashya raama dashagreevo homam kartum samaarabhat,

yadi homah samaaptah syattadaaje`yo bhavishyati. 10. 14

'Ravana had a deep cave built inside his mahal. The gufa was like Patala – the underworld! He had all the gates of Lanka closed and barred. Then he went into the gufa and shut himself in, determined to do the home with mauna, and get its fruit.'

Both shraddha and vidhi are required in a homa; shraddha alone is not enough. The method must be carried out immaculately with full shraddha, and the kripa of the Sadguru is essential for its success.

'Vibhishan noticed the smoke rising up from Lanka. "This smoke is of a Yagna, Maharaj!" he told Ramachandra. "It is not ordinary smoke. We must stop the homa that is being done in Lanka, else nobody will be able to defeat Ravana!"

Ato vighnaaya homasya pre`shayaashu hareeshvaraan,

tathe`ti raamah sugreevasammate`naangadam kapim. 10. 15

Hanoomatpramukhaanveeraanaadide`sha mahaabalaan,

praakaaram langhaitvaa te` gatvaa raavanamandiram. 10. 16

Dashakotyah plavangaanaam gatvaa raavanarakshakaan,

choornayaamaasurashvaanhcha gajaanshcha nyahanan kshanaat. 10. 17

Tatashcha saramaa naama prabhaate` hastasangnayaa,

vibheeshanasya bhaaryaa saa homasthaanamasoochayat. 10. 18

After a consultation with Sugriva, ten crore – meaning, a hundred million – vanars were sent with Angad and Hanuman to Lanka, to disrupt the homa. They clambered over the walls and attacked the Rakshasas guarding Lanka.

When they went into the city they could not locate the source of the smoke. There was no place they could see where the homa was being done. Vibhishan's patni, Surama, indicated with a sign where they should go.

Vibhishan's joining Rama proved to be very advantageous in many ways. His patni acted as an insider, spying on what was being planned. With her help they found out Ravana's secret underground gufa.

Guhaapidhaanapaashaanamangadah paadaghattanaih,

choornayitvaa mahaasattvah pravive`sha mahaaguhaam. 10. 19

Drishtvaa dashaananam tatra militaaksham dridhaasanam,

tatoangadaagnayaa sarve` vaanaraa vivishurdrutam. 10. 20

Tatra kolaahalam chakrustaadayantashcha se`vakaan,

sambhaaraanshchikshipustasya homakunde` samantatah. 10. 21

Sruvamaachchhidya hastaachcha raavanasya balaadrushaa,

te`naiva sajjaghaanaashu hanoomaan plavagaagraneeh. 10. 22

Ghnanati dantaishcha kaashthaishcha vaanaraastamitatatah,

na jahau raavano dhyaanam hatoapi vijigeeshayaa. 10. 23

Angad gave a mighty kick at the huge rock kept to block the entrance of the gufa. The rock shattered, the vanars rushed inside. They saw Ravana sitting there with his eyes shut, concentrating on the mantra of the homa. He was a great tapasvi. His asana was firm. Ravana was no ordinary person!'

It is not that a person becomes good if he does a lot of tapasya, lots of Yagnas, or gets great varadaans. To become a sajjan needs a different kind of effort.

'All the vanars were called in. A great uproar commenced. The objects of worship were snatched from Ravana's hands, broken, and thrown into the fire. Ravana sat unmoving, with his eyes shut, even when the

vanars scratched and bit him and kicked him. His determination to complete the ritual made him endure everything stoically.

Pravishyaantapure` ve`shyanyangado ve`gavattarah,

samaanayatke`shabandhe` ghritvaa mandodareem shubhaam. 10. 24

Raavanasyaiva purato vilapanteemanaathavat,

vidadaaraangadastayaah kanjuka, ratnabhooshitam. 10. 25

Mukttaa vimukttaah patitaah samantaadratnasanchayaih,

shronisootram nipatitam trutitam ratnachitritam. 10. 26

Katiprade`shaadvistramstaa neevee tasyaiva pashyatah,

bhooshanaani cha sarvaani patitaani samantatah. 10. 27

De`vagandharvakanyaashcha neetaa hrishtaih plavangamaih,

mandodaree rurodaatha raavanasyaagrato bhrisham. 10. 28

Kroshantee karunam deenaa jagaada dashakandharam,

nirlajjoasi parairavam ke`shapaashe` vikrishyate`. 10. 29

Angad caught Mandodari and brought her there along with other ladies of the Queens' chambers. They began to abuse Ravana for sitting immobile instead of rescuing them from the vanars. They accused him of being selfish.

Bhaaryaa tavaiva puratah kim juhoshi na lajjate`,

hanyate` pashyato yasya bhaaryaa paapaishcha shatrubhih. 10. 30

Martavyam te`na tatraiva jeevitaanmaranam varam,

haa me`ghanaadam te` maataa klihyate` bata vaanaraih. 10. 31

Tvayi jeevati me` dukhameedrisham cha katham bhave`t,

bhaaryaa lajjaa cha santyakttaa bhartraa me` jeevitaashayaa. 10. 32

Shrutvaa tadde`vitam raajaa mandodaryaa dashaananah,

uttasthau khangamaadaaya tyja de`veemiti ruvan. 10. 33

Jaghaanaangadamavyagrah katide`she` dashananah,

tadotsrijya yayuh sarve` vidhvansya havanam mahat. 10. 34

Raamapaarshvamupaagamya tasthuh sarve` praharshitaah. 10. 35

"What will you achieve by continueing to live when we are being illtreated like this?" asked Mandodari. "My beta Meghnad would never have let his mother go through this!" Mandodari began to call out her son's name in despair.'

Ravana's good quality is shown here. He could not tolerate the insult to his patni. Our Shastra says:

Hanyatai pashyato yasya bhaaryaa paapaishcha shatrubhih,

martavyam te`na tatraiva jeevitaanmaranam varam.

A man whose patni is harassed by his shatru before his eyes is better dead! How can a patni suffer in any way while her pati is still living?

'Ravana got up, picking up his sword. "Let go of Mandodari!" he roared. "Nobody is to touch her!" He began to fight viciously with Angad. Ravana's Yagna was disrupted and his mauna was broken. Their task accomplished, the vanars ran away.'

I know of several occassiona when an anushthana that was not destined to succeed was disrupted by some vighna, like a problem at the house of the Brahmin or the person getting it done. No matter how much prema and shraddha it was started with, some circumstances arose so that it could not be completed. An anushthana is a Deva-karma; if completed, it has to give its fruit. The fruit is created by the anushthana.

Raavanastu tato bhaaryaamuvaacha parisaantvayam,

daivaadheenamidam bhadre` jeevataa kim na drishyate`,

tyaja shokam vishaalaakshi gnaanamaalambya nishchitam. 10. 36

Agnaanaprabhavah shokah shoko gnaanavinaashakrit,

agnaanaprabhavaandheeh shareeraadishvanaatmau. 10. 37

Tanmoolah putradaaraadisambandhah sansritistatah,

harshashokabhayakrodhalobhamohasprihaadayah. 10. 38

Agnaanaprabhavaa hye`te` janmamrityujaraadayah,

aatmaa tu ke`valam shuddho vyatiriktto hyale`pakah. 10. 39

Aanandarooppo gnaanaatmaa sarvabhaavavivarjitah,

na sanyoga viyogo vaa vidyate` ke`nachitsatah. 10. 40

Ravana gave his patni a philosophical lecture. “Look; this whole jeevan is in the hands of the Deva, not in the hands of any manushya. All kinds of ups and downs are seen in every person’s jeevan; so many good things and so many bad things, respect and insult, etc – all these are a part of life. So, accept them all with the right understanding. Don’t do shoka. All shoka is due to na-samajhi. A person’s Gnan is destroyed when he is filled with shoka.”’

Shoko nashyate` dhairyam shoko nashyate` shutam,

shoko nashyate` sarvam naasti shokasamo ripuh.

(Shoka destroys steadfastness, the teaching of the Shrutis, and everything in life. There is no enemy as bad as shoka.)

‘Ravana gave Mandodari a lecture. “All dukha is for the ‘I’ attached to the shareer. Dukha is in the ‘Aham-bhava’. The ashray of shoka is neither the Brahman, nor Maya, nor Prakriti, nor the Ishwara, nor the Atma. The ashray of shoka – its adhikaran – is *aham-dhee*. It is the buddhi that makes us feel we are an individual, separate from others. Shoka stays in the buddhi that makes a person feel his ego is hurt. This feeling – the Atma’s identifying with the shareer – is due to agnan.

When the shareer, mana, etc get the ahamdhee, the Atma identifies with the *anaatmaa* – the things that are not the Atma. This is how

worldly relationships are created, like ‘this is my beta, this is my pati-patni, this is my brother, etc. This is how the sansara is created. Harsh, shoka, krodha, lobha, moha, bhaya, spriha, etc come because of this. The feeling of having janma-mrityu, old age, etc also come because of not knowing our swarup. All these are imagined.”

E`vam gnaatvaa svamaatmaanam tyaja shokamanindite`,

idaaneeme`va gachchhaami hatvaa raamam salakshmanam. 10. 41

Aagaamishyaami noche`nmaam daarayisyati saayakaih,

shreeraamo vajrakalpaishcha tato gachchhaami tatpadam. 10. 42

Tadaa tvayaa me` kartavya kriyaa machchhaasanaatprye`,

seetaam hatvaa mayaa saardham tvam prave`kshyasi paavakam. 10. 43

Ravana told Mandodari, “the Atma is pristine. It is separate from the deha, and untainted by it. It does not get connected to anything, nor separate from anything.

Mandodari! Know your Atma! Let go of shoka. I am going now. I will kill Lakshman and Rama, or else they will kill me. This day will see the end of either them, or of me. I won’t leave anyting for tomorrow. If Rama kills me I will get His position, and become Rama. If I kill Rama I will get Janaki and rule Lanka. If I am killed, it is my aagna that you do my *antyeshti kriya* – my last rites – in the manner I am telling you. Kill Sita first and then enter the agni of my chita.”

E`vam shrutvaa vachastasya raavanasyaatidukhitaa,

uvaacha naatha me` vaakyam shrunu satyam tathaa kuru. 10. 44

Shakyo na raaghavo je`tum tvayaa chaanyaih kadaachana,

raamo de`vavarah sakshaatpradhaanapurushe`shvarah. 10. 45

Matsyo bhootvaa puraa kalpe` manum vaivasvatam prabhuh,

raraksha sakalaapadbhyo raaghavo bhakttavatsalah. 10. 46

Raamah koormoabhavatpoorvam lakshayojanavistritah,

samudramathane` prishthe` dadhaara kanakaachalam. 10. 47

Hiranyaakshoatidurvritto hatoane`na mahaatmanaa,

krodaroope`na vapushaa kshoneemuddharataa kvachit. 10. 48

Trilokakantakam daityam hiranyakashipum puraa,

hatavaannarasimhe`na vapushaa raghunandanah. 10. 49

Vikramaistribhire`vaasau balim badbhvaa jagattrayam,

aakramyaadaatsure`ndraayabhrityaaya raghusattamah. 10. 50

Ravana's words distressed Mandodari. She told him, "Swami! Please listen to what I say, and do what I ask. You can never kill Rama, no matter how many powerful associates you have! He is not Prakriti; nor is He the Purusha who stays in Prakriti. He is the one who rules both Prakriti and the Purusha! Prakriti is that, which keeps changing in the roop of this sansara, and the Purusha is the asanga sakshi who witnesses everythihng without becoming involved. The Paramatma is the one in whom the asanga Atma merges, and Prakriti becomes mithya. The relationship of Prakriti with the Parameshwara is the *baadha-samaanya-adhishthaana,* where they are of an equal level, but Prakriti becomes negated.

The relationship between the Purusha and the Parameshwara is that of *mukhya-samaana-adhikarana*, where both are of an equal level, but the Parameshwara is predominant. The Paramatma is that, in which Prakriti is mithya, and the Purusha is the swarup of the Paramatma.

Swami! It is this Rama who became a fish in the Matsya Avatar to protect Vivasvat Manu. He became a tortoise in the Kachhap Avatar and supported the Mandarachal Parvat on His back, for the Samudra-manthan. He took the Varaha Avatar in which He became a boar, and killed Hiranyaksha, and He came as Narasimha to kill Hiranyakashipu.

Raakshasaah kshatriyaakaaraa jaataa bhoome`rbharaavahaah,

taanhatvaa bahusho raamo bhuvam jitvaa hyadaanmune`. 10. 51

Sa e`va saampratam jaato raghuvanshe` paraatparah,

bhavadarthe` raghushre`shtho maanushatvamupaagatah. 10. 52

Tasya bhaaryaa kimartham vaa hataa seetaa vanaadbalaat,

mama putravinaashaartham svasyaapi nidhanaaya cha. 10. 53

Itah param vaa vaide`heem pre`shayasva raghoottame`,

vibheeshanaaya raajyam tu dattvaa gachchhamahe` vanam. 10. 54

It was Rama who came as Vaman and tied Bali up, taking away all three lokas from him. He came as Parashuram and killed the Rakshasas who were in a Kshatriya form. Now, He has come as Rama, to kill you! This Paratpara Paramatma has taken birth in the Raghuvansha as a manushya. You kidnapped His patni unjustly from the van. My Beta was killed because of this, and your mrityu hangs over your head!

Therefore, even now – listen to me! Send Sita to Rama, give the Rajya to Vibhishan, and let both of us go to the van and do bhajan with prema. Of what use is the Rajya to us now?"'

In the Valmiki Ramayana Mandodari has tried to coax Ravana in the same way, but Ravana scoffed at her saying, 'you are very simple-minded. Where did you hear all this nonsence? How can you know whether Rama became a fish or a tortoise? How can you believe such rumours? Women are indeed very gullible!'

Mandodareevachah shrutvaa raavano vaakyamabraveet,

katham bhadre` rane` putraan bhraatrin raaksharamandalam. 10. 55

Ghaatayitvaa raaghave`na jeevaami vanagocharah,

raame`na saha yotsyaami raamabaanaih susheeghraih. 10. 56

Vidaaryamaano yaasyaami tadvishnoh paramam padam,

jaanaami raaghavam vishnum lakshmeem jaanaami jaanakeem.

gnaatvaiva janakee seetaa mayaaneetaa vanaadvalaat. 10. 57

Raame`na nidhanam praapya yaasyaameeti param padam,

vimuchya tvaam tu sansaaraadvamishyaami saha priye` 10. 58

'Hearing Mandodari's piteous appeal Ravana replied, "Kalyani! Look; my beta, brother, and other Rakshasas have died in the yuddha because of me. I am responsible for their mrityu. If, after getting them killed I go to the van, is it in keeping with my swarup? I will do yuddha with Rama. I will be killed by His baans and get the param pada of Visnu.

I know that Rama is sakshat Narayana and Janaki is sakshat Laxmi. My beloved! I kidnapped Janaki knowing this, and now I will die at Rama's hand and get the supreme status. This is why I provoked yuddha with Rama. You, too, are not related to me.

Paraanandamayee shuddha se`vyate` yaa mumukshubhih,

taam gatim tu gamidhyaami hato raame`na sanyuge`. 10. 59

Kle`shaadipanchakatarangayutam bhamaadhyam daaraatmajaaptadhanabandhujhashaabhiyukttam,

aurvaanalaabhanijarishamanangajaalam sansaarasaagaramateetya harim vrajaami. 10. 61

I will get the gati that shuddha mumukshus get, which is param anand. My paapa will all be left behind in this loka, and I will be Mukta!

This sansara is a samudra. It has great waves of avidya, asmita, raaga, dvesha, and abhinivesh that rise up and drown people. There are many deadly whirlpools in it, in the forms of crocodiles and big fishes, stree, putra, bandhu, wealth, etc. The krodha we feel is like a volcano. Kamanas are a vast net in which we get caught. I am now going to cross over this samudra and go to Bhagwan!"

Yuddha Kanda

The Eleventh Sarga

The killing of Ravana

Shreemahaade`va uvaacha

Ityukttvaa vachanam pre`mnaa raagneem mandodareem tadaa,

raavana prayayau yoddhum raame`na saha sanyuge`. 11. 1

Dridham syandanamaasthaaya vrito ghorairnishaacharaih,

chakraih shodashabhiryukttam savarootham sakoobaran. 11. 2

Pishaachavadanairghoraih kharairyukttam bhayaavaham,

sarvaastrashastrasahitam sarvopaskarasanyutam. 11. 3

Nishchakraamaatha sahasaa raavano bheeshanaakritih,

aayaantam raavanam dtishtvaa bheeshanam ranakarkasham. 11. 4

Santrastaabhoottadaa se`naa vaanaree raamapaalitaa. 11. 5

Ravana spoke to Mandodari with great prema. Then he went off to do yuddha with Ramachandra. He selected an extremely strong ratha that had sixteen wheels, pulled by huge asses with faces like fiends, and was equipped with all kinds of weapons. He arrived on the battlefield in this terrible equipage, striking terror in the heart of the vanar sena.

Hanoomaanatha chotplutya raavanam yoddhumaayayau,

aagatya hanumaan rakshovakshasyatulavikramah. 11. 6

Mushtibandham dridham baddhvaa taadayaamaasa ve`gatah,

te`na mushtiprahaare`na jaanubhyaamapatadrathe`. 11. 7

Moorchchhtoatha muhoorte`na raavanah punarutthitah,

uvaacha cha hanoomantam shooroasi mma sammatah. 11. 8

Hanoomaanaah tam dhikmaam yastvam jeevasi raavana,

tvam taavanmushtinaa vaksho mama taadaya raavanah. 11. 9

Pashchaanmayaa hatah praanaanmokshyase` naatra sanshayah,

tathe`ti mushtinaa vaksho raavane`naapi raaditah. 11. 10

Nidhoornamaananayanah kinchitkashmalamaayayau,

sangnaamavaapya kapiraang raavanam hantumudyatah. 11. 11

Hanumanji sprang forward to attack Ravana. He struck a mighty blow at Ravana's chest that brought Ravan to his knees in pain. After a few moments Ravana recovered his breath and told Hanumanji, "you have great courage and strength!" Hanumanji answered, "shame on me that you are still alive after my blow. Now, strike a blow at my chest."

Ravana hit Hanumanji on the chest with all his strength. Hanumanji's eyes became upturned for a moment. He almost fainted, but recovered quickly.

Tatoanyatra gato bheetyaa raavano raaksasaahipah,

hanoomaanagadashchaiva nalo neelstathaiva cha. 11. 12

Chatvaarah samave`tyaagre` drishtvaa raakshasapungavaan,

agnivarnam tathaa sarparoomaanam khangaromakam. 11. 13

Tathaa vrishchiksromaanam nirjaghnuh kramashoasuraan,

chatvaarashchaturo hatvaa raakshasaan bheemavikramaan,

simhanaadam prithak kritvaa raamapaarshvamupaagataah. 11. 14

Afraid that Hanuman would hit him again, Ravana ran away from there. Hanuman, Angad, Neel and Nala killed four terrible Rakshasas called Agnivarna, Sarparoma, Khangaroma and Vrishchikaroma. The first had flames coming out from the pores of his skin. The second had snakes in every pore of his shareer. The third had swords growing in every pore, and the shareer of the fourth had scorpions emerging

from his pores. The four valorous vanars killed these four terrible Rakshasas. Then they roared like lions and came to Rama.

Tatah kruddho dashagreevah sandashya dashanachchhadam. 11. 15

Vivritya nayane` krooro raamame`vaanvadhaavata,

dashagreevo rathasthastu raamam vajropamaih sharaih. 11.16

Aajaghaana mahaaghorairdhaaraabhiriva toyadah,

raamasya puratahsarvaanvaanaraanapi vivyathe`. 11. 17

Tatah paavakasankaashaih sharaih kaanchanabhooshanaih,

abhyavarshadrane` raamo dashagreevam samaahitah. 11. 18

Rathastham raavanam drishtvaa bhoomishtham raghunandanam,

aahooya maatalim shakro vachanam che`damabaveet. 11. 19

Rathe`na mama bhoomishtham sheeghram yaahi raghoottamam,

tvaritam bhootalam gatvaa kuru kaaryam mamaanagha. 11.20

The baans that Ravana started to shoot were like vajras. All the vanars were afflicted. Rama retaliated by shooting baans at Ravana. Indra told Matali, the sarathi of his ratha, to go to the Prithivi Loka with his ratha, and help Rama to accomplish the purpose of His Avatar.

E`vamukttoatha tam natvaa maatalidaivasaarathih,

tato hayaishcha sanyojya haritaih syandanottamam. 11. 21

Svargaajjyaartham raamasya hyapachakraama maatalih,

praanjalirde`vaaraaje`na pre`shitoasmi raghoottama. 11. 22

Rathoayam de`varaajasya vijayaaya tava prabho,

pre`shitashcha mahaaraaja dhanuraindram cha bhooshitam. 11. 23

Abhe`dam kavacham khangam divyatooneeyugam tathaa,

aaruhya cha ratham raama raavanam jahi raakshasam. 11. 24

Mayaa saarathinaa de`vavritram de`vapatiryathaa,

ityukttastam parikramya namaskritya rathottamam. 11. 25

Matali is the sarathi of the Devtas – he drives Indra's ratha. He bowed down to Indra and harnessed the horses to Indra's ratha. Then he descended from Swarga and came to the prithivi to do Rama's seva. '

Goswami Tulsidasji has arranged this episode beautifully. He has written that Vibhishan was distressed to see Rama fighting Ravana on foot, while Ravana rode high on a mighty ratha. Rama was not troubled by any lack of facilities, but Vibhishan felt bad about it. The fruit of Vibhishan's sankalpa was that Indra sent Matali with his ratha for Rama to use.

Shri Rama explained to Vibhishan that victory is not attained by sitting on a ratha to do yuddha. The ratha that gives victory is different; it is unique. A manushya's victory is not due to material equipment or methods; some lacking always pricks the antaratma.

Je`hin jaya hoya so syandana aanaa.

Sauraja dheeraja te`hi ratha chaakaa,

satya seela ridha dhvajaa pataakaa.

Bala vive`ka dama parahita ghore`,

chhamaa kripaa samataa raju jore`.

Eesa bhajanu saarathee sujaanaa,

birati charma santosha kripaanaa.

Daana parasu saktti prachandaa,

bara bigyaana athina kodandaa.

Amala achala mana trona samaanaa,

sama jama niyama sileemukha baanaa.

Kavacha abhe`da biprava guru poojaa,

e`hi sama vijaya upaaya a doojaa.

(The ratha that makes a manushya win is a different kind of life. Goswami Tulsidasji has descrbed the ratha that gives victory in our jeevan, through Rama's words. *Sauraja* (valour), *dheeraja* (perseverance) are the wheels. Satya and *sheela* (moral conduct) are the *dhvajaa-pataakaa* (flag and banner). Bala (strength) is vivek; self-restraint, and doing good to others are the horses that pull this ratha. *Kshamaa* (forgiveness), *kripaa* (compassion), and *samataa* (equanimity of outlook) are the reins of the horses. The sarathi who drives this ratha is bhajan of the Ishwara. *Biratee* (indifference to worldly matters) and *santosha* (contentment) are the swords etc. Daan is the battle-axe, and buddhi is the plentiful shakti. Vignan and blessings are the tough dhanush. A pure mana that is not shaken by wrong impulses is the quiver of arrows. Equanimity, self-restraint and self-imposed disciplines are the lethal baans. Puja of Brahmins and the Guru is the *kavacha* (armour). No other method can equal this for attaining victory.)

'Matali came with Indra's ratha and stood before Rama with folded hands. "Indra has sent me. Please make use of this ratha. It has all the weapons like the dhanush-baan etc. There is an armour that cannot be pierced, and a divya tunir filled with deadly baans. Please sit on this ratha and kill Ravana. I will drive the horses."

Ramachandra did namaskara to the ratha.'

People hesitate to fold their hands to others; they feel they may lose their status!

Na kasyaunnatyai bhavati sirasastvanatih?

A person who bows his head before Bhagwan benefits in every way.

Bowing the head uplifts a manushya. It is beneficial to bend the head and move ahead. Reducing abhiman results in receiving help from the Paramatma. It is the small people who fear they will lose importance

socially unless they are haughty. This is especially true of people who have a high post or great wealth. The truly great feel no such apprehensions! They win respect by giving respect.

Aaruroha ratham raamo lokaanlakshmyaa niyojayan,

tatoabhavanmahaayuddham bhairvam romaharshanam. 11. 26

Mahaatmano raaghavasya raavanasya cha dheematah,

aagne`ye`na cha daivam daive`na raaghavah. 11. 27

Astram raakshasaraajasya jaghaana paramaastravit,

tatastu sasrije` ghoram raakshasam chaastramastravit'

krodha`na mahatavishto raamasyopari raavanh. 11. 28

Raavanasya hanurmukttaah sarpaa bhootvaa mahaavishaah,

sharaah kaanchanapunkhaabhaa raaghavam paritoapatan. 11 29

Taih shraih sarpavadanairvamadbhiranalam mukhaih,

dishacha vidishashchaiva vyaaptaastatra tadaabavan. 11. 30

Raamah sarpaastato drishtvaa samantaatparipooritaan,

sauparnamastram tadghoram purah praavartayadrane`. 11. 31

Raame`na mukttaaste` baanaa bhootvaa garudaroopinah,

chichchhiduh sarpabaanaanstaansamantaasarpashatravah. 11. 32

'A terrible yuddha ensued. *Aagne`ya baan* – baans powered by mantras of the power of fire – were shot from both sides. They clashed midway and neutralised each other. Baans with the power of Devtas were also sent off and destroyed each other. Ravana was in a frenzy of rage. He shot baans that turned into snakes at Rama's sena. They spread out on all sides. Rama shot a Garuda-baan in retaliation. This was a baan of the power of Garudaji, the giant eagle on which Vishnu Bhagwan rides. Eagles eat snakes. The snakes ran away at once.

Astre` pratihate` yuddhe` raame`na dashakandharah,

ahbyavarshattato raamam ghoraabhih sharavrishtibhih. 11. 33

Tatah punah haraaneekai raamamaklishtakaarinam,

mardayitvaa tu ghore`na maatalim pratyavidhvata. 11. 34

Paatayitvaa rathopasthe` rathake`tum cha kaanchanam,

aindraanashchaanabhyahanadraavanah krodhamoorchhitah. 11. 35

Vishe`durde`vagandharvaashchaaranaah pitarastathaa,

aarttaakaaram harim drishtvaa vyathitaashcha maharshayah. 11. 36

Bhagwan Rama's karmas are aklishta, but Ravana shot a heavy shower of baans at Rama's ratha, at Matali, at the horses, dhvaja and pataka. He was in a frenzy of fury. At that time, all the Devtas, Gandharvas, Charans, Pitars, Vibhishan and Sugriva became extremely nervous.

Vyathitaa vaanare`ndraashcha babhuvuh savibheeshanah,

dashaasyo vinshatibhujah pragriheetasharaasanah. 11. 37

Dadrishe` raavanastatra mainaaka iva parvatah,

raamastu brukutim badhvaa krodhasamrakttalochanah. 11. 38

Kopam chakaara sadrisham nirdahanniva raakshasam,

dhanuraadaaya de`ve`ndradhanuraakaaramadbhutam. 11. 39

Griheetvaa paaninaa baanam kaalaanalasamaprabham,

nirdahanniva chakshurbhyaam dadrishe` ripumantike`. 11. 40

Ravana had ten heads and twenty arms. He could use ten dhanushas at a time. He was so huge that he looked like the Mainak Parvat.

A frown appeared on Ram's brow. His eyes reddened with anger. Rama allowed krodha to come into His mana. He looked as though His anger would burn Ravana to cinders with a single look!

Paraakramam darshayitum te`jasaa prajvalanniva,

prachakrame` kaalaroopee sarvalokasya pashyatah. 11. 41

Vikrishya chaapam raamastu raavanam pratividdhya cha,

harshayanvaanaraaneekam kaalaantaka ivaababhau. 11. 42

Kruddham raamasya vadanam drishtvaa shatrum pradhaavatah,

tatrasuh sarvabhootaani chchaala cha vasundraraa. 11. 43

Raamam drishtvaa mahaaraudramutpaataanshcha sudaarunaan,

trastaani sarvabhootaani raavanam chaavishadbhayam. 11. 44

Vimaanasthaah suraganaah siddhagandharvakinkaraah,

dadrishuh sumahaayuddham lokasanvartakopamam,

aindramantram samaadaaya raavanasya shiroachchhinat. 11. 45

Moordhaano raavanasyaatha bahavo rudhirokshitaah,

gaganaatprapatanti sma taalaadiva falaani hi. 11. 46

Na dinam na cha tai raatrirnasandhyaa na dishoapi vaa,

prakaashante` na tadroopam drishyate` tatra sangare`. 11. 47

Rama is kaala-roop. He started to draw the bowstring up to His ear and release powerful baans that were like death itself. Rama's Rudra-roop filled all beings with terror. They didn't know what He would do! Even the Devtas felt terrified. Rama cut off Ravana's heads with the Aindrastra. Blood flowed from his necks. The sundered heads rose up in the air and settled back on to Ravana's necks where they were before being severed. The yuddha was so terrible that nobody was able to make out whether it is day or night, or evening, or which are the directions!

Tato raamo babhoovaatha vismayaavishtamaanasah,

shatame`kottaram chhinnam shirasaam chaikavarchasaam. 11. 48

Na chaiva raavanah shaanto drishyate` jeevitakshayaat,

tatah sarvaastraviddheerah kausalyaanandavardhanah. 11. 49

Astraishcha bahubhiryukttashchintayaamaasa raaghavah,

yairyairbaanairhataa daityaa mahaasattvaparaakramaah. 11. 50

Ta e`te` nishfalam yaataa raavanasya nipaatane`,

iti chintaakule` raame` sameepastho vibheeshanah. 11. 51

Uvaacha raaghavam vaakyam brahmadattavaro hyasau,

vichchhinnaa baahavoapyasya vichchhinnaani shiraansi cha. 11. 52

Utpatsyanti punah heeghramityaaha bhagavaanajah,

naabhide`she`amritam tasya kundalaakaarasansthitam. 11. 53

Rama thought, "I have cut off Ravana's heads a hundred and eight times, but they get joined again and again. Ravana is a jeeva, so full of ahankara that he gets a new shareer each time; he is filled with moha and ahankara. These traits are not destroyed when the shareer is destroyed!"'

If a manushya thinks that his enemy will be killed when his shareer dies, that is a misapprehension. Ravana does not die when his heads are cut off repeatedly. Ramachandra was perplexed. He had used baans that had killed many Daityas successfully in the past.

'Vibhishan was standing close to Rama. He told Rama, "Brahmaji has given a varadaan to Ravana that his heads and limbs will get reconnected to his shareer if they are cut off. There is amrita in Ravana's naval, in the form of a kundal.

Tachchhoshayaanalaastre`na tasya mrityustato bhave`t,

vibheeshanavachah shrutvaa raamah sheeghraparaakramah. 11. 54

Paavakaastre`na sanyojya naabhim vivyaadha rakshasah,

anantaram cha chichchhe`da shiraansi cha mahaabalah. 11. 55

Baahoonapi cha sanrabdho raavanasya raghoottamah,

tato ghoraam mahaashakttimaadaaya dashakandharah. 11. 56

Vibheeshanavadhaarthaaya chikshe`pa krodhavihvalah,

chichchhe`da raaghavo baanaistaam shitairhe`mabhooshitaih. 11. 57

He Ramachandra! Dry up his amrita first, using the Agni-shastra. Inflict a wound on Ravana's vulnerable spot; don't cut off his heads until that is done."

A terrible yuddha ensued. Ravana shot a shakti to kill Vibhishan, but Bhagwan cut it off midair.

Dashagreevashirashchhe`daattadaa te`jo vinirgatam,

mlaanaropo babhoovaatha chhinnaih sheershairbhayankaraih. 11. 58

E`ke`na mukhyashirasaa baahubhyaam raavano babhau,

raavanastu punah kruddho naanaashastraastravrishtibhih. 11. 59

Vavarsha raamam tam raamastathaa baanairvavarsha cha,

tato yuddhamabhoodghoram tumulam lomaharshanam. 11. 60

Atha sansmaarayaamaasa maatalee raaghavam tadaa,

visrijyaastram vadhaayaasya braahyam sheeghram raghoottama. 11. 61

Vinaashakaalah prathito yah suraih soadya vartate`,

uttamaangam na chaitasya chhe`ttavyam raaghava tvayaa. 11. 62

Naiva sheershnm prabho vadhyo vadhya e`va hi marmani,

tatah sansmarito raamaste`na vaakye`na maatale`h. 11.63

Ravana's heads were all cut off, except one, but he continued to fight with his hands. Matali told Bhagwan Rama, "Maharaj! Use the Brahmastra – only that will end Ravana's life!"

Ramachadra accepted Matali's advice, and shot Ravana with the Brahmastra.

Jagraaha sasharam deeptam nihshvasantamivoragam,

yasya paarshve` tupavanah fale` bhaaskarapaavakau. 11. 64

Shareeramaakaashamayam gaurave` me`rumandarau,

parvasvapi cha vinyastaa lokapaalaa mahaujasah. 11. 65

Jaajvalyamaanam vapushaa bhaatam bhaskaravarchasaa,

tamugramastram lokaanaam bhayanaashanamadbhutam. 11. 66

Abhimantrya tato raamastam mahe`shum mahaabhujah,

ve`daproktte`na vidhinaa sandadhe` kaarmuke` balee. 11. 67

Tasminsandheeyamaane` tu raaghave`na shrottame`,

sarvabhootaani vitre`sushchachaala cha vasundharaa. 11. 68

Sa raavanaanaaya sankruddho bhrishamaanamya kaarmukam,

chikhe`pa paramaayattastamasytam marmaghaatinam. 11. 69

Sa vajra iva durddharsho vajrapaanivisarjitah,

kritaanta iva ghoraasyo nyapatadraavanorasi. 11. 70

The swarup of the baan Rama used is described. The weight of the baan was like the Meru or Mandarachal Parvat. The arrowhead carried the power of the Surya and Agni. Vayu moved alongside, and the tail feathers had the power of all the Lokapals deposited in them. This astra shone like the surya. Rama empowered it with the Brahmastra mantra. When He began to place it on the bowstring, using the method given in the Vedas, the pancha bhoota began to vibrate. The prithivi shuddered. Ramachandra lowered the dhanush and shot the baan – which was like kaala itself – at Ravana's chest the way Indra throws the vajra at his enemies.

Sa nimagno mahaaghorah shareeraantakara parah,

bibhe`da hridayam toornam raavanasya mahaatmanah. 11. 71

Raavanasyaaharatpraanaanvive`sha dharaneetale`,

sa sharo raavanam hatvaa raamatooneeramaavishat. 11. 72

Tasya hastaatpapaataashu sasharam laarmukam mahat,

gataasurbhramive`ge`na raakshase`ndroapatadbhuvi. 11. 73

Tam drishtvaa patitam bhoomau hatashe`shaashcha raakshasaah,

hatanaathaa bhayatrastaa dudruvuh sarvato disham. 11. 74

The baan went into Ravana's hriday and took away his prana. Then it went into the earth and came out, and went into Rama's quiver again. Ravana's dhanush-baan fell from his hands. His prana left his shareer. His shareer turned and fell on the ground. The other Rakshasas ran away as soon as they saw Ravana fall.

Dashagreevasya nidhanam vijayam raaghavasya cha,

tato vine`duh sanhrishtaa vaanaraa jitakaashinah. 11. 75

Vadanto raamavijayam raavanasya cha tadvadham,

athaantarikshe` vyanadatsaumyasytidashadundubhih. 11. 76

Papaata pushpavrishtishcha samantaadraaghavopari,

tushturmunayah siddhaashchaaranaashcha divaukasah. 11. 77

Athaantarikshe` nanrituh sarvatopsaraso mudaa,

raavanasya cha de`hottham jyotiraadityavatsfurat. 11. 78

Prative`sha raghushre`shtham de`vaanaam pashyataam sataam,

de`vaa oochuraho bhaagyam raavanasya mahaatmanah. 11. 79

Ravana was dead! Ramachandra had won! Shouts of joy resounded on all sides. Announcements were made of Rama's victory and Ravana's death. The Devtas played their dundubhis joyfully in Swarga, and threw flowers from above. The Munis and Siddhas began to do

Bhagwan's stuti and Apsaras began to dance. A bright light came out of Ravana's shareer and merged into Rama, as the Sants watched.'

The fact is that the Atma is one; Ravana's upadhi was separate. The *aakriti* – meaning, the form – is separate, so is the name, and so is the upadhi. The Atma is absolutely one. What we have to do is to use the Rama-baan to cut away the upadhi.

The word 'Mahatma' has been used for Ravana a number of times. People who don't know the Sanskrit usage of the word find this objectionable. In Sanskrit the word 'Mahatma' is not restricted to Sadhus and Sanyasis; it is an adjective for a big-bellied or big-built person as well. In the same way, the word 'Bhagavan' is used in Sanskrit as an adjective for a person with great spiritual power. For example, Bhagavan Narad, Bhagavan Shuka, Bhagavan Vasishtha, Bhagavan Valmiki. Just as the Hindi word 'Shriman' is used to show respect, the word 'Bhagavan' is used in Sanskrit to show respect. When used as a noun, it refers to Rama, Krishna, Vishnu; and when used as an adjective, it is so convenient that in the Bhagwat Mahapurana it is used liberally for several great people.

Thus, there is no need for people to get agitated when they see these words. One name of Indra is *'sahasra bhagavaana'* – one who has a thousand 'bhaga'. Bhaga means excellence, but it also means the valva. Indra was given a shaap, and this name indicated his wickedness. It is not good to create a controversy over the subtle meanings or indications of words. Our attention should not be diverted from the spiritual message of the book.

Vayam tu saattvvikaa de`vaa vishnoh kaarunyabhaajanaah,

bhayadukhaadibhirvyaaptaah sansaare` parivartinah. 11. 80

Ayam tu raakshasah krooro brahmahaateeva taamasah,

paradaararato vishnudve`shee taapasahinsakah. 11. 81

Pashyatsu sarvabhoote`shu raamame`va pravishtavaan,

e`vam bruvatsu de`ve`shu naaradah praaha susmitah. 11. 82

'The Mahatmas said, "just see the good fortune of Mahatma Ravana! We are Sattvik Devtas; Vishnu Bhagwan shows us compassion, but we don't get the gati Ravana has got! We are pervaded by bhaya, dukha, etc, caught in the cycle of janma-mrityu in this sansara. This cruel Rakshasa was a killer of Brahmins, filled with strong Tamoguna, full of lust for another man's patni, an enemy of Vishnu, and a killer of people who did tapasya. Yet he merged into Rama before our very eyes! This is the greatness of the Bhagwat-Dharma!"'

In the Bhagwat-Dharma, the main point is that if a person has prema for Rama, and obtains Rama, it is bhakti according to the Shrauta-Smarta Dharma. A bhakta gets the one he has prema for and does dhyana-chintan of. However, when a person does yuddha with Bhagwan, has dvesha for Him, abuses Him and kidnaps His patni – and yet he merges into Bhagwan, it is due to the glory and greatness of the Bhagwat-Dharma!

Pashyatsu sarvabhoote`shu raamame`va pravishthavaan.

What is the mahima of the Bhagwat Dharma?

The mahima of the Bhagwat Dharma is the greatness of the roop Bhagwan has chosen to assume. A person gets kalyan by getting connected to that roop. By cultivating a relationship with the naam Bhagwan chose to assume, a person can get kalyan. This is what the Devtas began to discuss. Naradji smiled, and said:

Shrunutaatra suraa yooyam dharmatattvavichakshanaah,

raavano raaghavadve`shaadanisham Hridi bhaavayan. 11. 83

Bhrityaih saha sadaa raamacharitam dve`shasanyutah,

shrutvaa raamaatsvanidhanam bhayaatsarvatra raaghavam. 11. 84

Pashyannanudinam svapne` raamame`vaanupashyati,

krodhopi raavanasyaashu gurubodhaadhikoabhavat. 11. 85

Raame`na nihatashchaante` nirdhootaashe`shakalmashah,

raamasaayujyame`vaapa raavano mukttabandhanah. 11. 86

"O Devtas! There is nothing surprising in this. You are skilled at understanding the Tattva of Dharma. Ravana had such an intense dvesha for Rama that he would see Rama in his hriday day and night, all the time. He and his sevaks did chintan of Rama's charitra."'

You see, if you do chintan of your shatru's charitra constantly, and he keeps coming into your thoughts repeatedly, his traits will come into you. Kumaril Bhatt has written a very interesting thing. *'Nihsyate` yah parasthoapi katham vaa grihnate` dosham saadhavo madmithoktti……..'* That means, 'you find faults in me? Oh Sir! The doshas you don't want anybody to have – you want that there should be no thief in the village, no unethical or promiscuous person – but by doing chintan of these things and such people you give them a home in your hriday.'

It is a fact that raaga-dvesha are there in the chitta of every person. The very traits a person dislikes in others come into him and stay there if he keeps thinking about them. If he has dvesha for someone, his dushman will get an abode in his mana!

If you want to do dvesha, do dvesha for Rama! Rama's akriti is divya; it is the akriti of Bhagwan. If, by some chance, His akriti comes into your antahkarana, you will get kalyan.

'When Ravana first heard that his mrityu would be at the hands of Rama, his fear of Rama made him see Rama everywhere. He saw Rama even in his dreams! Ravana's hriday was filled with dvesha for Rama, but – *'gurubodhaadhikoabhavat'* – the dvesha became a great benefit; greater even than the bodha-Gnan given by a Guru!

Ultimately Rama killed Ravana. All Ravana's kalmash – all his impurities – were cut away, and he got Ramachandra's *saayujya* – his form became just like Ramachandra's! His bandhans were all broken.

The summery of the Bhagwat-Dharma is given here.

Paapishtho vaa duraatmaa paradhanaparadaare`shu saktto yadi syaannityam sne`haadbhayaadvaa raghukulatilakam bhaavayansampare`tah,

bhootvaa shuddhaantarango bhavashatajanitaane`kadoshairvimukttah sadyo raamasya vishnoh suravaravinutam yaati vaikunthamaadyam. 11. 87

Hatvaa yuddhe` dashaasyam tribhuvanavishamam vaamahaste`na chaapam bhoomau vishtabhya tishthannitarakaradhritam bhraamayanbaaname`kam,

aarakttopaantane`trah sharadalitavapuh soorykotiprakaasho veerashreebandhuraangastridashapatinutah paatu maam veeraraamah. 11. 88

A manushya may be the greast of paapis, a duratma, a premi of other people's wealth and wives; but if he thinks constantly about Ramachandra – whether out of fear or prema – at the moment of death, his amtahkarana becomes shuddha and he gains victory over the doshas of this sansara. He gets Vaikuntha! He gets the sweet-sounding voice of Vishnu Rama, who is worshipped by all the Devtas.

This reasoning is called the '*Kaumuyeeka nyaaya*' – the logic is that when even a great paapi becomes Mukta by doing dhyana of Bhagwan's akriti, it is obvious that a punyatma will get an even higher gati.

May that Rama protect us.

What is that veer Rama like?

Ravana had the power to harass all the three lokas. After killing him in yuddha, Shri Rama stands, holding the dhanush in His right hand, resting the tip of the dhanush on the ground. In His right hand He holds a baan, twirling it gently. His shareer shines with the effulgence of a

million suryas. His shareer is wounded in places by the baans Ravana shot at Him. Each part of His shareer is beautified by veer-Laxmi, and the beauty of valour. Indra has come and is doing pranam at Rama's feet.

May that veer-Rama protect us!

Yuddha Kanda

The Twelfth Sarga

Vibhishan's Rajyabhishek, Sitaji's Agni-pariksha

Shreemahaade`va uvaacha

Raamo vibheeshanam drishtvaa hanoomantam tathaangadam,

lakshmanam kapiraajam cha jaambavantam tathaa paraan. 12. 1

Paritushte`na manasaa sarvaane`vaabraveedvachah,

bhavataam baahuveerye`na nihato raavano mayaa. 12. 2

Keertih sthaasyati vah punya yaavachchandraveedvachah,

keertayishyanti bhavataam kathaam trailokyapaavaneem. 12. 3

Mayope`taam kaliharaam yaasyanti paramaam gatim,

e`tasminnantare` drishtvaa raavanam patitam bhuvi. 12. 4

Mandodareemukhaah sarvaah striyo raavanapaalitaah,

patitaa raavanasyaagre` shochantyah paryade`vayan. 12. 5

Bhagwan Shri Rama told Vibhishan, Sugriva, Hanuman, Lakshman and the others, "Ravana has been killed with your help. Your good name will live forever in the form of this katha. Any manushya who does kirtan of this katha will get the param-pada."

Vibhishan was overcome with grief when he heard the laments of those who saw Ravana fall on the battlefield.'

Sugriva, too, had been filled with grief when he saw Bali fall. These two deaths were the death of Rajas ahankara and Tamas ahankara. The feeling of 'I' and 'mine' is present in the Sattvik ahankara, too, which is symbolized by Vibhishan. Bali symbolizes Rajas ahankara and Ravana symbolizes Tamas ahankara.

A new attitude has come up these days. People say, ‘my mamata will go when my ahankara is removed.’ The method of the Shastras is that the mamata has to be removed first; only than can ahankara be removed. Mamata means possessive love for a house, gold, land, jewels, dear ones etc. A person feels, ‘this is mine’, ‘this is mine’, ‘this is mine’, etc.

And, who am ‘I’?

‘I’ am the one who gets the feeling of ‘mine’. The person who gets the feeling of ‘mine’, is ‘me’. A person who has nothing he can call ‘mine’, has no feeling of being ‘I’.

People who wish to destroy ahankara without cultivating tyaga, vairagya, and nivritti are actually clinging to the things they don’t want to give up. They lack vairagya. They are holding on to the sansara. How will they become free of the sansara?

Therefore, vairagya has to be cultivated by doing tyaga and withdrawing from worldly considerations before anyone can become free of ahankara.

‘Vibhishan felt shoka for Ravana. Mandodari and the other patnis of Ravana came to the battlefield along with other ladies and relatives. They sat weeping beside Ravana’s shareer.’

The relationships of this sansara are such that they become a cause of sorrow sooner or later. The Upanishad says, *‘priyamtvaam rotsyati’* – that which you love will make you weep. The object of your love will bind you – you will have to weep if he or she dies, or else they will weep if you die. No worldly relationship leaves us without causing sorrow. There is nobody in this world who hasn’t had to weep. There are descriptions of Rama weeping, and Krishna weeping. There is a story in the Mahabharata that Krishna wept when the Yaduvanshis began to fight among themselves. Naradji came and counselled Him.

‘When He saw how the people were crying, Rama sent Lakshmanji to give them an updesh that would help them overcome their grief.’

Look; if a person is dukhi because a loved one has died, and we tell him not to grieve, he will feel irritated and offended! But if we talk about how Guru Vasishta explained to the people of Ayodhya when Dashrathji died, and how Bhagwan spoke to Tara when Bali died, the philosophy is given in an indirect way, and it goes into the hriday of the listener, and comforts him.

Vibheeshanah shushochaartah shoke`na mahataavritah,

patito raavanasyaagre` bahudhaa paryade`vayat. 12. 6

Raamastu lakshmanam praaha bodhayasva vibheeshanam,

karotu bhraatrisanskaaram kim vilambena maanada. 12. 7

Striyo mandodareemukhyaah patitaa vilapanti cha,

nivaaraytu taah sarva raakshasee raavanapiyaah. 12. 8

E`vamukttoatha raame`na lakshmanoagaadvibheeshanam,

uvaacha mritakopaante` patitam mritakopamam. 12. 9

Shoke`na mahataavishtam sumitriridamabraveet,

yam shochasi tvam dukhe`na koayam tava vibheeshana. 12. 10

Tvam vaasya katamah srishti`h pure`daaneematah param,

ydattoyaudhapatitaah sikataa yaanti tadvashaah. 12. 11

Sanyujyante` viyujyante` tathaa kaale`na de`hinah,

yathaa dhaanaasu vai dhaanaa bhavanti na bhavanti cha. 12. 12

E`vam bhoota`shu bhootaani pre`ritaaneeshamaayayaa,

tvam che` me` vayamanye` cha tulyaah kaalavashodbhavaah. 12. 13

‘Lakshmanji is Sheshacharya – he is Shesha, the thousand headed serpant on whom Vishnu Bhagwan reclines – and he is also the

Acharya of all! He went at once and spoke to Mandodari and Vibhishan. “Just give some thought to who it is that you grieve for,” he said. “Was Ravana yours in your previous life, or in this life, or will he be yours in any future life you may get?

All relationships are developed after a baby grows older and begins to understand things. Then, relationships are hammered into his mind – this is your mother, this is your father, these are your grandparents, brother, wife, son, etc. None of the relationships are natural to a new-born infant. They are all superimposed upon his mind as he grows. They are called adhyaropa. Adhyaropa means something that is stamped upon the mana. It can also be called an *adhyaahaara* or *adhyaasa*.

An adhyaropa is created in the mana of a manushya. The truth is that nobody belongs to anybody. People weep for those who die because they feel a sense of belonging, a sense of loss. A Shastriya adhyaropa is created to free a manushya from other adhyaropas, and this gives kalyan. The Shastriya adhyaropa is called the Guru-shishya adhyaropa.

Janmamrityooh yadaa yasmaattadaa tasmaadbhavishyatah,

eeshvarah sarvabhootaani bhootaih srijati hantyajah. 12. 14

Aatmasrishtairasvatantrairnirape`kshoapi baalavat,

de`he`na de`hino jeeva de`haadde`hoabhijaayate`. 12. 15

Beejaade`va yathaa beejam de`haanya iva shaashvatah,

de`hide`havibhaagoayamavive`kakritah puraa. 12. 16

Naanaatvam janma naashashcha kshayo vriddhih kriyaafalam,

drashturaabhaantyataddharmaayathaagre`rdaaruvikriyaah. 12. 17

The time and sadhan for janma and mrityu are preordained. The Ishwara alone is ajanma: He is not subject to birth or death. Like a child, the Ishwara creates the jeevas and destroys them. The jeeva is created from the deha of the mother and father, and the jeevatma is

called the *de`hee*. It is like many seeds of the same kind being created from one seed.

The Atma is separate from the deha. This is also due to avivek. Just as different colours are seen in the flames of a fire because of the burning wood, variety is seen in the Atma in janma-mrityu, decline, buddhi, karma, and the fruit of karmas, even though these are in no way connected to the Atma."

Ta ime` de`hasanyogaadaatmanaa bhaantyasadgrahaat,

yathaa yathaa tathaa chaanyaddhyaayatoasatsadaagrahaat. 12. 18

Prasuptasyaanahambhaavaattadaa bhaati na sansritih,

jeevatoapi tathaa tadvadvimukttasyaanahankrite`h. 12. 19

Tasmaanmaayaamanodharmam jahyahammamataabhramam,

raamabhadre` bhagavati mano dhe`hyaatmaneeshvare`. 12. 20

Sarvabhootaatmani pare` maayaamaanusharoopini,

baahye`ndrayaarthasambandhaattyaajayitvaa manah shanaih. 12. 21

Tatra doshaandarshayitvaa raamaanande` niyojaya,

de`habuddhyaa bhave`dbhraataa pitaa maataa suhritpriyah. 12. 22

Vilakshanam yadaa de`haajjaanaatyaatmaatmanaa,

tadaa kah kasya vaa bandhurbhraataa maataa pitaa suhrit. 12. 23

Lakshmanji explained, "I have a shareer. This is my shareer and I am the *shareeree*. This is perceived by the *asadgraaha* – the buddhi's grasping the asat. It is catching a false object, believing it to be real, the way we believe what we see in a dream to be real, as long as we are in the dream state.

Even in a dream, people fight over wealth, property, land, women and sons, believing them to be Satya. But when they go into a deep sleep

state they become obivious of their ‘Aham’. There is no ‘mine’ and ‘yours’ in the deep sleep state.”’

‘Moha dasamauli tadbhraataa ahankara’. Goswamiji has written that the ten-headed Ravana represents moha, and his brother represents ahankara.

Ahankara rises because of moha. A manushya who has become free of ahankara will remain unchanging in jeevan. If he has ahankara, he is bound; if he doesn’t, he is Mukta. Just as there is no ahankara in sushupti, and so there are no inclinations like kama, krodha, lobha and moha either. In the same way a manushya is free of these doshas if he has no ahankara when he is in the waking state.

Ahankara and mamata are the Dharma of Maya and the Mana. Maya means a magic show. Children watch a magic show. They see money appear and want to pick it up, but magic money cannot be used in vyavhar. A magic show is an illusion.

There was a show where the people put on special spectacles. They saw a bullet from a gun whiz past them. There was nothing, actually; it was an illusion created by the spectacles. When the spectacles were folded and kept in the pocket, there was no sound of any bullet whizzing past. It was illusion. Nothing that happens in a magic show is real. This is the Dharma of Maya and of the mana, so don’t get trapped in them.

There is a mantra in the Rig Veda:

‘Bhadro bhadrayaa sachamaana aaseet.’ It means Bhadra and Bhadraa had great prema for each other. People say that Rama had great prema for Sita. The names of Rama and Sita are not given. The Vedas are not meant to describe any particular person; they describe the eternal Tattva. When we want to have a Shastrartha we pull out a description of a particular person.

Many followers of the Poorva Mimansa principle refuse to accept that any individual is described in the Vedas. The Vedas have description of Karma, Dharma-adharma, mantras, Swarga-Narak, etc, but there is no description of any particular person.

And so, attach your mana to Ramachandra!

Who is Ramachandra?

Ramachandra is *aatmani*. He is the Atma in a form that is even more subtle than the antahkarana. He is also the Parameshwara who manages the entire jagat. The Vedas show the oneness of the Parameshwara and the Mahavakyas.

'Lakshmanji explained to Vibhishan that although Ramachandra seems to be a manushya due to Maya, there is nothing in Him which is like other manushyas. He is the sakshat Parabrahm Paramatma; He is the Atma of all.

If dal is cooked in ten pots, and all the pots are on the boil, nobody knows how many bubbles rise in the simmering dal. However, all the bubbles are water. In the same way, the feeling of Aham rises in all the different people, but the chaitanya in which Aham rises and sinks is absolutely one. The Atma-Tattva that is the essence of all beings and objects is one chaitanya; and it is Rama. So, attach your mana to Rama.

When we believe ourselves to be a brother, father, mother, friend etc, we become that. And when we understand that we are not the deha, none of these relationships seem real any more. Even a fool should be able to understand that the Atma is separate from the deha!

The deha is a conglomeration of many things, like bones, nerves, veins, flesh, blood, etc. All these are separate, wrapped up in a bundle that is called the deha. How can the deha be the Atma?

When a manushya recognizes, 'I am separate from the deha', then who is whose brother, mother, father, friend or well-wisher?

Please remember – absence of Gnan can never come into the sphere of experience. This is why the Vedantis call it 'mithya Gnan'. It is Gnan, but the things that appear in this Gnan are mithya; they are not Satya; they are transient. If you say, 'I have an abhava of Gnan', then you have the Gnan of not having Gnan! Therefore, abhava of Gnan, abhava of the Self, and the abhava of Sat – of pure existence – can never be an anubhav for anybody. Nobody can experience that they don't exist. That, the absence of which can never be experienced, is called Gnan; it is called the Atma.

What happens is that the abhava of Gnan is not possible, but Gnan shows objects that are mithya, and then Gnan begins to appear as mithya. Gnan cannot be mithya. The vishyas of Gnan can be small or large, they can be straight or reverse, but Gnan cannot be paroksha-aparoksha. Vishays cannot be unseen or felt in the heart.

Why is that?

That is because the vishay of Gnan can be paroksha or aparoksha.

Gnan is always aparoksha – it is our own swarup! And therefore, my brother, the path of Gnan is somewhat different!

Mithyaagnaanavashaajjaataa daaraagaaraadayah sadaa,

shabdaadayashcha vishayaa vividhaashchaiva sampadah. 12. 24

Balam kosho bhrityavargo raajyam bhoomih sutaadayah,

agnaanajatvaatsarve` te` kshanasangamabhanguraah. 12. 25

Athottishtha hridaa raamam bhaavayan bhakttibhaavitam,

anuvartasva raajyaadi bhunjanpraarabdhamanvaham. 12. 26

Bhootam bhavishyadabhajanvartamaanamathaacharan,

viharasva yathaanyaayam bhavadoshairna lipyate`. 12. 27

It is through mithya Gnan that a person feels 'this is my patni, this is my house,' etc in the sansara. The shabda and other vishays are

experienced as being ours. Various assets appear to be ours, like, 'my sena, my treasure, my servants, my Rajya, my land, my sons' – *agnaanajatvaatsrve` te` kshanasangamabhanguraah.* It is due to agnan that Ahamta and mamata get attached temporarily and then they get destroyed.

And so, Vibhishan! Get up and get the darshan of that Rama for whom you have bhava in your hriday. Enjoy the Rajya and all the things you have been given by your prarabdha.

I will now tell you about the wonderful sukha of jeevan-mukti.

Don't accept the past or the future. What has happened is over; you cannot bring it back no matter how hard you try. You can do nothing about what the future may bring. You don't know which way the sansara may bend or turn. You have to do proper vyavhar about the things, people, and karmas that you have to attend to in the present. Enjoy life in an ethical manner – *bhavadoshairna lipyate`* - the sansara will never give you any dosha."

Vibhishan, Mandodari and the others felt peace as they listened to Lakshmanji's updesh. They acquired the right perspective.

"Ramji has given the aagna that Ravana's antim sanskara should be done by Vibhishan in the proper manner," said Lakshmanji.'

Antim sanskara means, the last rites done for a close relative who has died. In Sanskrit it is called *pitrime`dha* – the Yagna of an anscestor. It is like other sacrificial Yagnas like the Ashvamedha, Gomedha, Vishwamedha, etc. The Shastra's name for the *shraaddha* - a ritual done for the benefit of a departed family member – is Pitrimedha. When people take the shareer of an elder who has died to the burning ground and place it on the chita, and set fire to it, mantras are chanted and it becomes a Yagna. That is why it becomes a Pitrimedha. The shareer of the person who has died is the offering in the havan.

Some of you would know that it is written in the Chandogya Upanishad that when a manushya gets fever his body becomes heated. At that time we should think, 'I am doing tapasya' – *e`tad vai paramam tapah* – this is not fever; it is my tapasya.' The Upanishad tells us how to turn the suffering given by prarabdha into tapsya.

What will happen when we die?

Just as a Sanyasi leaves his home and goes away to the van, people will take this shareer to the shmashan and put it on a funeral pyre, and set fire to it.

The coming of fever is tapa, and when mrityu comes and the shareer is taken to the shmashan, it is leaving the house; it is griha-tyaga. It is a kind of Sanyasa.

You know that there are four Purusharthas. Some of our Babajis have created confusion by saying that Moksha is the only Purushartha. The fact is that it is also Purushartha to do Dharma, earn Artha honestly, and to fulfil our righteous desires is Kama. These are the three other Purusharthas. It is a Yagna when a husband and wife unite pysically. It is described clearly in the Upanishad what is the kunda, what is the Agni, what is the ghee, what is the ladle, and what will be the result of the union done with the bhava of the Upanishad.

The bhoga will become Dharma. The pleasure felt by the couple is the fruit of the Dharma. If marital conjunction is to become Dharma it should be done with the bhava of doing a Yagna. People feel embarrassed to speak about it.

Moksha is one of the four Purusharthas; you may say it is the greatest Purushartha. However, in jeevan Dharma, Artha and Kama are also Purusharthas. It is not that the Shastras give updesh only about Bhakti and Moksha; they also give upadesh about doing good deeds, earning ethically and indulging in pleasures that are not forbidden.

Taking the shava to the shmasan and setting fire to it, fever coming to the shareer, and the conjugal bliss of a pati-patni's union – all these have been made into Dharma by our Shastras. Just think about the magnanimity and the poornata of our Dharma! These days, people consider themselves to be great Dharmatmas if they keep a japa-mala in their hand! They read a little from some books on the Shastras, listen to some spiritual discourses, and borrow a few thoughts from others – then they present themselves as being very knowledgeable about Dharma. This is a fallacy.

Aagnaapayati raamastvaam yadbhraatuh saamparaayikam,

tatkurushva yathaashaastram rudateeshchaapi yoshitah. 12. 28

Nivaaraya mahaabuddhe` lankaam gachchhantu maa chiram,

shrutvaa yathaavadvachanam lakshmanasya vibheeshanah. 12. 29

Tyaktvaashokam cha moham cha raamapaarshvamupaagamat,

vimrishya buddhyaa dharmagno dharmaarthasahitamvachah. 12. 30

Raamasyaivaanuvrittyarthamuttaram paryabhaashata,

nrishansamanritam kooram tyakttadharmavratam prabho. 12. 31

Naarhoasmi de`va sanskartum paradaaraabhimarshinam,

shrutvaa tadvachanam preeto raamo vachanamabraveet. 12. 32

Maranaantaani vairaani nivrittam nah prayojanam,

kriyataamasya sanskaaro mamaapye`sha yathaa tava. 12. 33

'Vibhishan decided that he should do whatever he is told, as Rama's seva. His buddhi changed.

Nrishansamanritam krooram tyakttadharmavratam prabho,

naarhoasmi de`va sanskartum paradaaraabhimarshinam.

Vibhishan absorbed the upadesh given by Lakshmanji. He said, "Ravana was very wicked. He was cruel. There was no Dharma in him,

and no vrata. He lusted after another man's patni. I refuse to do his antyeshti sanskara."

Shri Ramachandra smiled. He told Vibhishan, "your thinking is not proper."'

Maranaantaani vairaani nivrittam nah prayojanam,

kriyataamasya sanskaaro mamaapye`sha yathaa tava.

This shloka is given verbatim in the Valmiki Ramayana.

'Rama said, "enmity lasts until the mrityu of the enemy. My purpose is to destroy adharma and establish Dharma. This was accomplished by the withdrawal of paapa-punya. Now, do Ravana's sanskara. Consider him to be My brother also."

Raamaagnaam shirasaa dhritvaa sheeghrame`va vibheeshganah,

saantvavaakyairmahaauddhim raagneem mandodareem tadaa. 12. 34

Saantvayaamaasa dharmaatmaa dharmabuddhirvibheeshanah,

tvarayaamaasa dharmagnah sanskaaraartham svabaandhavaan. 12. 35

Chityaam nive`shya vidhivatpitrime`ghavidhaanatah,

aahitaagne`ryathaa kaaryam raavanasya vibheeshanah. 12. 36

Tathaiva sarvamakarodbandhubhih saha mantribhih,

dadau cha paavakam tasya vidhiyukttam vibheeshanah. 12. 37

Sraatvaa chaivaardrastre`na tilaandarbhaamishritaan,

udake`na cha sammishraanpradaaya vidhipoorvakam. 12. 38

Pradaaya chodakam tasmai moordhnaa chainan pranamya cha,

taah striyoanunayaamaasa saantvamuktvaa punah punah. 12. 39

Gamyataamiti taah sarvaa vivishurnagaram tadaa,

pravishtaasu cha sarvaasu raakshaseeshu vibheeshanah. 12. 40

Vibhishan obeyed Ramachandra's aagna. He consoled Mandodari and explained the quintessence of Dharma to her. He gathered everybody to do Ravana's last rites as ordained by Dharma. He made arrangements for Ravana's shraaddha and the pitrimedha. The sanskara of the *aahitaagnee,* done by a Brahmin who has the sanskara of an agnihotri – means, one who does a Yagna as a part of his routine of puja. This has to be done by the proper method, with shraddha. Vibhishan had all this done immaculately. Then, accompanied by relatives, mantras and associates he set fire to Ravana's chita. After this was over, he took a bath and – still in wet clothes – he offered tarpan with black sesame seeds and water. He bowed down to the Brahmins and then went to counsel the ladies.

Raamapaarshvamupaagatya tadaatishthadvineetavat,

raamoapi saha sainye`na sasugreevah salakshmanah. 12. 41

Harsham le`bhe` ripoonhatvaa yathaa vrittam shatakratuh,

maatalishcha tadaa raamam parikramyaabhivandya cha. 12. 42

Anugnaatashcha raame`na yayau svargam vihaayasaa,

tato hrishtamanaa raamo lakshmanam che`damabraveeet. 12. 43

Vibheeshanaaya me` lankaaraajyam dattam puraiva hi,

idaaneemapi gatvaa tvam lankaamadhye` vibheeshanam. 12. 44

Abhishe`chaya vipraishcha mantravadvidhipoorvakam,

ityuktto lakshmanastoornam jagaama saha vaanaraih. 12. 45

Lankaam savarnakalashaih samudrajalasanyutaih,

abhishek`kam shubham chakre` raakshase`ndrasya dheematah. 12. 46

The ladies all returned to the city.

Vibhishan came to Ramji. Ramji, Sugriva, Lakshman and the others were rejoicing their victory over their enemy. It was like the joy Indra felt when he killed Vritrasura!

Matali did Ramachandra's parikrama and asked His permission to return to Swarga. He went back to Swarga with Indra's ratha.

Rama was feeling very pleased. He told Lakshman, "I have already bestowed the Rajya of Lanka to Vibhishan. Even so, I want you to go and do his abhishek as ordained by the Shatras."

Lakshmanji went with the vanars. Water was brought from the samudra in pots of gold, and the ritual of Vibhishan's Rajyabhishek was done in the traditional manner. Ramachandra could not do the abhishek because that would have put Him on an equal level with Vibhishan. Ramachandra was to be made the Chakravarti Samrat – the Supreme Emperor of the whole land.'

In earlier times, the rights of the people were according to Dharma. You may, or may not be aware of this rule – a Raja whose abhishek as been done formally is exmpt from the rules of sutak-patak. How can a Raja be exempt from ruling his land for twelve days because of a death or birth of a close relative? This is a strange rule. How can a manushya's intelligence plum the intricacies of Dharma? Sutak-patak applies to everybody; why should it not apply to a Raja?

This is not a kriya that gets attached to the doer. Sutak-patak are observed by people because this is what the Shastra ordains. They are an adhyaropa. An adhyaropa is totally according to the Shastras. An adhyas is caused by agnan, but sutak-patak are an adhyaropa given by the Shastras.

For example, people do puja of Gauri-Ganesh. A superi is placed to represent Ganesh and a ball of gobar is placed to represent Gauri. Is Gauri a ball of gobar? Is Ganesh a supari? This is practiced according to the method given in the Shastras. The puja of Ganeshji is done using a supari and the puja of Gauri is done using a ball of gobar, and when

the puja is complete the ball of gobar is returned to the elements, usually immersed in a river or lake. The supari is usually taken by the Brahmin who does the puja.

The law sees only this janma, but Dharma sees this janma as well as the next janma. The entitlement given by Dharma is absolutely correct.

Tatah paurajanaih saardham naanopaayanapaanibhih,

vibheeshanah sasaumitrirupaayanapuraskritah. 12. 47

Dandapranaamamakarodraamasyaaklishtakarmanah,

raamo vibheeshanam drishtvaa praaptaraajyam mudaanvitah. 12. 48

Kritakrityamivaatmaanamamanyata sahaanujah,

sugreevam cha samaalingya raamo vaakyamathaabraveet. 12. 49

Sahaaye`na tvayaa veera jito me` ravano mahan,

vibheeshanoapi lankaayaamabhishiktto mayaanagha. 12. 50

Tatah praaha hanoomantam paarshvastham vinayaanvitam,

vibheeshanasyaanumate`rgachchha tvam raavanaalayam. 12. 51

Jaanakyai sarvamaakhyaahi raavanasya vadhaadikam,

jaankyaah prativaakyam me` sheeghrame`va nive`dayah. 12. 52

'All the people came from Lanka bearing different kinds of gifts for their new Raja, Vibhishan. Gifts were offered to Lakshman as well. Then they both came to Ramachandra and did dandavat pranam. Rama felt very satisfied that Vibhishan's Rajyabhishek was done. He said, "I am krita-kritya – My task is accomplished."'

People say that Ramachandra had felt worried. 'I have promised Lanka's Rajya to Vibhishan. My word should not be broken.' Rama worried less about getting Sitaji back. When Lakshman was hit by a deadly shakti He was more concerned about Vibhishan getting Lanka's

Rajya. People say that after Ravana was killed and Sitaji restored to Ramachandra, Rama's thoughts drifted to Jatayu. 'Had Giddharaj seen that Ravana has been killed and Sitaji is safe with Me, he would have been very happy!' Rama's concern for keeping His word to Vibhishan, and His thinking about Jatayu, show the nobility of His charitra.

'Rama embraced Sugriva, He said, "Veer! With your help I have conquered the great Asura! Vibhishan's Rajyabhishek has been done. All this was achieved because of the support you gave."

Hanumanji was standing behind Sugriva with great vinay. The word *naya* – meaning policy – has many roops, like vinay, meaning humility, pranay, meaning love, etc. Hanumanji is the personification of vinay; vinay is his swarup.

E`vamaagnaapito dheemaan raame`na pavanaatmajah,

pravive`sha pureem lankaam poojyamaano nishaacharaih. 12. 53

Pravishya raavanagriham shinshapaamoolamaashritaam,

dadarsha jaanakeem tatra krishaam deenaamaninditaam. 12. 54

Raakshaseebhih parivritaam dhyaayanteem raamame`va hi,

vinayaavanato bhootvaa pranamya pavanaatmajah. 12. 55

Kritaanjaliputo bhootvaa prahvo bhaktyaagratah sthitah,

tam drishtvaa jaanakee tooshneem sthitvaa pporvasmritim yayau. 12. 56

Gnaatvaa tam raamadootam saa harshaatsaumyamukhee babhau,

sa taam saumyamukheem drishtvaa tasyai pavananandanah,

raamasya bhaashitam sarvamaakhyaatumupachakrame`. 12. 57

Bhagwan told Hanumanji, "Hanuman! Take Vibhishan's permission – because he is now the Raja of Lanka – and go to Lanka only if he gives you permission. Don't go if he does not give you permission to go. Go and inform Janaki about all that has happened, about Ravana being

killed, etc. Then, come back and tell Me what Janaki says. Don't bring her back; just find out what her opinion is, and come back to Me with this information. "

Hanumanji took permission from Vibhishan and went to Lankapuri. Wherever he went he was greeted with respect. Some of the Rakshasas even did his puja! They said, "our Mahapurush has come!" Hanumanji went to Janakiji. She was sitting at the foot of a shinshapa tree. She had become very thin and looked dejected. Everything about her was beyond reproach. No action, object, garment, or effort could be faulted. She was doing Rama's dhyana, sitting quietly, surrounded by Rakshasis.'

In earlier times nobody did namaskara without bending their head respectfully. What is the point of folding hands and standing arrogantly? It is not the culture of Bharat to show arrogance when you fold your hands to someone. If you want to do namaskara, you should bend your head when you fold your hands. The meaning of namaskara is to show respect, and efface yourself. This is how the Shastras describe namaskara.

'Hanumanji bent his head and folded his hands when he came before Janakiji. He stood before her without saying anything. Janakiji recognized him at once. Her face lit up – *saumyamukheebabhau.* When Hanumanji saw that Janakiji is pleased to see him, he began to talk to her.'

It is not proper to start an important conversation if the expression on the face of the other is hostile. If anybody speaks harshly with an unpleasant expression on their face, it is a sign of a lack of self-control. I will tell you something very important – a person who cannot control his tongue when he speaks will not be able to control his hand from doing what he shouldn't do, or his feet from going where he should not go. His indriyas won't be under his control. Lack of control in speech shows this clearly. His mana is so powerful that he says and

does whatever it demands. People forget that the mana is not the most important thing!

De`vi raamah sasugreevo vibheeshanasahaayavaan,

kushalee vaanaraanaam cha sainyaishcha sahalakshmanah. 12. 58

Raavanam sasutam hatvaa sabalam saha mantribhih,

tvaamaaha kushalam raamo raajye` kritvaa vibheesham. 12. 59

Shrutvaa bhartuh priyam vaakyam garshagadgadayaa giraa,

kim te` priyam karomyaya na pashyaami jagatraye`. 12. 60

Samam te` priyavaakyasya ratnaanyaabharanaani cha,

e`vamukttastu vaide`hyaa pratyuvaacha plavangamah. 12. 61

Ratnaushaadvidhaadvaapi de`varaajyaadvishishyate`,

hatashatrum vijayinam raamam pashyaami susthiram. 12. 62

Tasya tadvachanam shrutvaa maithilee praaha maarutim,

sarve` saumyaa gunaah saumyatvayye`va parinishthitaah. 12. 63

Hanumanji started to describe all that had happened. He said, “Devi! Sugriva, Lakshman, Vibhishan and others are all safe, with Bhagwan Rama. They have destroyed Ravan, his putra, his sena, his mantris and others. Bhagwan Rama has sent His good wishes for your well-being. The Rajya of Lanka has been given to Vibhishan.”

Hearing this, Janakiji was filled with joy. She told Hanumanji, “*kim te` priyam karomyadya na pashyaami jagattraye`* - Hanuman! What can I do, to make you happy? There is nothing in all the three worlds that can compare with the news you have brought!”

Hanumanji said, “No amount of riches, or the Rajya of the Devtas, can match the great happiness of seeing Rama victorious, all His enemies vanquished, and righteousness stabilized! What greater cause of happiness can there be for me?”

Janakiji said, “He Saumya! All the gunas there are in the sansara are already in you! The greatest thing is that Bhagwan Rama has prema for you!”’

Gunas stay where the mana is filled with Bhagavat-bhava. The respect and admiration that rises when we see good qualities in the sansara, or in the jeevas of the sansara, is not enduring. The virtue you see today may not be there in the person you look up to after a few days. You see somebody who is very generous and feel impressed. A few days later you see him behave in a miserly manner and your good impression is shaken. I have seen ladies from aristocratic families speak very sweetly, but their voice changes when they get angry with a servant! The inherent voice is the one that comes when they speak unconsciously.

Gunas are natural when a person feels that the one he is talking to is Bhagwan – the Parameshwara – the Paramatma, who abides in all beings. Then, his voice will always be sweet and his mana magnanimous.

The Shastras say that if a person cannot give something when he is happy, or spoil something when he is annoyed, we should not develop friendship with him. Such a person is like a stone, iron, or wood.

Raamam drakshyaami sheeghram maamaagnaapayatu raaghavah,

tathe`ti taam namaskritya yayau drashtum raghoottamam. 12. 64

Jaanakyaa bhaashitam sarvam raamasyaagre` nyave`dayat,

yannimittoayamaarambhah karmanaam cha falodayah. 12. 65

Taam de`veem shokasantaptaam drashtumarhasi maithileem,

e`vamuktto hanumataa raamo gnaanavataam varah. 12. 66

Maayaaseetaam parityakttum jaanakeemanale` sthitam,

aadaatum manasaa dhyaatvaa raamah praaha vibheeshanam. 12. 67

Gachchha raajan janakajaamaanayaashu mamaantikam,

snaataam virajavastraadhyaam sarvaabharanabhooshitaam. 12. 68

Goswamiji has written –

'Ajara amara gunanidhi suta hou,

karahun bahuta raghunaayaka chhohoo.'

Janakiji gave a varadaan to Hanumanji. 'For you there will be no decay and no death. You will be a treasury of gunas. Raghunath will always have great prema for you.'

'Sitaji told Hanumanji that she wanted to see Ramachandra. She asked him to go back and get Rama's aagna for her to see Him.'

Look; Ramachandra did not initially tell Hanumanji to bring Sitaji. He wanted to find out what she wanted, before doing anything. And Sitaji did not go to Him on her own accord; she went when He asked her to come. Both showed respect and consideration for the other.

'Hanumanji did namaskara to Sitaji and went back to Ramachandra. He narrated everything Sitaji had said. Hanumanji gave advice to Rama in his capacity as a mantri. "Sitaji, for whom all this was done – the bridge built over the samudra, the burning of Lanka, the killing of the Rakshasas, etc, is suffering. The time has come to gather the fruits of all our efforts. Please meet Devi Janakiji and put an end to her shoka. Please get her darshan now."

Ramachandra was a great Gnani. He decided that the Maya-Sita should be left in Agni and the real Sita be brought out again. With this in mind He told Vibhishan, "go and arrange for Janakiji to have a bath and be dressed in rich clothes, wearing all the ornaments, and brought here."

Vibheeshanoapi tachchhrutvaa jagaama sahamaarutih,

raakshaseebhih suvriddhaabhih snaapayitvaa tu maithileem. 12. 69

Sarvaabharanasampannaamaaropya shibikottame`,

yaashteekairbahubhirguptaam kanchukoshneeshibhih shubhaam. 12. 70

Taam drashtumaagataah sarve` vaanaraa janakaatmajaam,

taanvaarayanto bahavah sarvato ve`trapaanayah. 12. 71

Kolaahalam prakurvanto raamapaarshvamupaayayuh,

drishtvaa taam shibikaaroodhaam dooraadatha raghoottamah. 12. 72

Vibheeshana kimartham te` vaanaraantaarayanti hi,

pashyantu vaanaraah sarve` maithileem maataram yathaa. 12. 73

Paadachaare`na saayaatu jaanakee mana sannidhim,

shrutvaa tadraamavachana shibikaadavaruhya saa. 12. 74

Paadachaar`na shanakairaagataa raamasannidhim,

raamoapi drishtvaa taam maayaaseetaam kaaryaathanirbhitaam. 12. 75

Vibhishan went at once and arranged for elderly Rakshasis from cultured families to give Sitaji a bath and dress her in rich garments and jewellery. She was asked to sit on a beautiful palanquin and carried to Shri Rama. An escort of well-dressed stalwarts, with paghdis on their head, and armed with stout sticks accompanied her.

When the vanars came to get Sitaji's darshan the guards threatened them with sticks. There was an outcry of protest. Shri Rama heard the screaming vanars and shouting guards and asked Vibhishan, "what is going on? Don't stop the vanars. Let them get Sita's darshan the way children see their mother. Let Janaki get off the palki and walk to Me."

When Sitaji was told of Rama's aagna she got off the palki at once and walked the rest of the way. Rama saw that this is the Maya-Sita who had been created to cheat Ravana.

Avaachyavaadaanbahushah praaha taam raghunananah,

amrishyamaanaa saa seetaa vachanam raaghavoditam. 12. 76

Lakshmanam praaha me` sheeghram prajvaalaya hutaashanam,

vishvaasaartham hi raamasya lokaanaam pratyayaaya cha. 12. 77

Raaghavasya matam gnaatvaa lakshmanoapi tadaiva hi,

mahaakaashthachayam kritvaa jvaalayitvaa hutaashanam. 12. 78

Raamapaarshvamupaagamya tasthau tushneemarindamah,

tatah seetaa parikramya raaghavam bhakttisanyutaa. 12. 79

Pashyataam sarvalokaanaam de`varaakshasayoshitaam,

pranamya de`vataabhyashcha braahmne`bhyashcha maithilee. 12. 80

Ramji said some unbearably harsh words that agitated Sitaji greatly. She found His words unbearable – *amrishyamaanaa.* She told Lakshmanji, "build a chita and set fire to it quickly. I want to convince Ramji and everyone else that I am pure."'

Actually, it is not the job of a sadachari to declare that he is pure, and indifferent to what people think of him. It is important for people to be convinced that he is pure. It is only in the Moksha Purushartha that the opinion of people is unimportant. In the other three Purusharthas – Artha, Dharma and Kama – it is not enough to be pure; one must be known to be pure.

'Understanding Ramachandra's intention Lakshman quickly gathered a huge pile of wood and built a chita. He lit the chita and then stood silently beside Ramachandra. Sitaji did pranam to Ramachandra with great prema. She did not utter a single word of reproach for the hurtful things He had said. She did His parikrama. The Devtas, Rakshasas, men and women, vanars and bears all watched as she did pranam to the Devtas and Brahmins. If Brahmins were not there to do the anushthanas how could people get Gnan about Dharma?

Baddhaankaliputaa che`damuvaachaagniameepagaa,

yathaa me` hridayam nityam naapasarpati raaghavaat. 12. 81

Tathaa lokasya saakshee maam sarvatah paatu paavakah,

e`vamuktvaa tadaa seetaa parikramya hutaashanam. 12. 82

Vive`sha jvalanam deeptam nirbhaye`na hridaa satee. 12. 83

Drishtvaa tato bhootaganaah sasiddhhaah seetaam mahaavagnigataa bhrishaartaah,

parasparam praahuraho sa seetaam raamah shriyam svaam svaam kathamatyajanjgnah. 12. 84

Sitaji stood with folded hands and said:

Yathaa me` hridayam nityam naaprasarpati raaghavan. 81

Tathaa lokasya saakshee maam sarvatah paatu paavakah. 82

“Because my hriday has not left Ramachandra for even a moment to go to any other – let alone go, it has not even budged from thinking about Ramachandra, and slid a whit from Him – *apasarpati* – like a snake that slithers silently, then let Agni Devta – who is the sakshi of this loka – protect me.” Saying this, Sitaji did parikrama of the Agni, and walked into the raging fire.

Everybody present saw Sitaji walk into the chita. They felt terribly upset. They talked among themselves. “Ramachandra knew how pure Sitaji is – why did He permit her to enter the Agni? Why did He do tyaga of Sitaji?”

Yuddha Kanda

The Thirteenth Sarga

Shri Rama's stuti; returning to Ayodhya

Shreemahaade`va uvaacha

Tatah shakrah sahasraaksho yamashcha varunasyaathaa,

kube`rashcha mahaate`jaa pinaakee vrishavaahanah. 13. 1

Brahmaa brahmavidaam shre`shtho munibhih siddhachaaranaih,

pitaro rishayah saadhyaa gandharvaapsrasoragaah. 13. 2

E`te` chaanye` vimaanaagrye`raajagmuryatra raaghavah,

abruvanparamaatmaanam raamam praanjalayashcha te`. 13. 3

Just at that time, the Devtas – including Indra, Varun, Kuber, Shankarji, other siddha purushas, Charans, Rishis, Pitris, Gandharvas, Apsaras, Maha-naags, and others came there in their vimans, to Bhagwan Rama. They folded their hands and did His stuti.

Kartaa tvam sarvalokaanaam saaksheevignaanavigrahah,

vasoonaamashtamoasi tvam rudraanaam shankaro bhavaan. 13. 4

Aadikartaasi lokaanaam brahmaa tvam chaturaananah,

ashvinau ghraanabhootau te` chakshushee chandrabhaaskarau. 13. 5

Lokaanaamaadirantoasi nitya e`kah sadoditah,

sadaa shuddhah sadaa uddhah mukttoagunoadvayah. 13. 6

Tvanmaayaasanvritaanaam tvam bhaasi maanuhavigrahah,

tvannaama smarataam raama sadaa bhaasi chidaatmakah. 13. 7

Raavane`na hritam sthaanamasmaakam te`jasaa saha,

tvayaadya nihato dushtah punah praaptam padam svakam. 13. 8

E`vam stuvatsu de`ve`shu brahmaa saakshaatpitaamahah,

abraveetpranato bhootvaa raamam satyapathe` sthitam. 13. 9

”You are the Creator of all, and the sakshi of all. Your form is composed of vignan. You are the eighth among the Vasus, and You are Mahadev among the Rudras. You are Brahma, the original creator of all beings. The Ashvini Kumars are in Your nostrils. The Chandrama and Surya are in Your eyes. Therefore, You become the adi and anta of everything. Whatever is in the adi and in the anta is in You; and so is whatever is in-between the adi and the anta!

For example, clay is the adi of a clay pot and also its anta when it breaks. It is clay while the pot is whole. In the same way, the Parameshwara is at the adi of this srishti and at its anta, and also in-between. Thus, this srishti is also a swarup of the Parameshwara. You alone exist! You are always the form of effulgence. You are always shuddha, buddha, Mukta, nirguna and advay. The manushyas who are deluded by Maya think You are a manushya! You stay in the hriday of all those who do Your bhajan, in the form of chetan.

Ravana had snatched our abode from us. He took our teja – our brilliance! You killed him enabling us to regain our pada.”

The Devtas did Bhagwan’s stuti in this manner. Then Brahmaji began to do a special stuti of Bhagwan Ramachandra.’

Brahmovaacha

Vande` de`vam vishnumashe`shasthitihe`tum tvaamadhyaatmagnaanibhirantarhridu bhaavyam,

he`yaahe`yadvandvaheenam parame`kam sattaamaatram sarvahridishtham drishiroopam. 13. 10

Praanaapaanau nishchayabuddhyaa hridi ruddhvaa chhittvaa sarvam sanshayabandham vishayaudhan,

pashyanteesham yam gatamohaa yatayastam vande` raamam ratnakireetam ravibhasam. 13. 11

There is a stotra written by Shri Shankaracharya – *'harimeede`'* - which is very similar. People recite it and dance.

'"You are svayam-prakash, like the light in the eye."'

In Sanskrit the eye is called a Devta, because the Chandrama and the Surya are seen in the light of the eye. The sun and the moon are globes of light, but our eyes can see them only because of the presence of the Devta who is chetan, behind our eyes.

'"Even in these, you are Vishnu Devta – Vishnu means *vyaapaka* – all pervading. You pervade everything. You are the all-pervading Devta. Everything is perceived as separate, and this is so because they are You! To 'exist' and 'to be' are two different things. That, which changes from one roop to another, is 'to be'; and 'to exist' means one who remains in his own swarup. It is because of this that there is a difference in 'Sat' and 'bhooh'. People who have adhyatma Gnan do Your bhavna in their hriday.

There is no duality of 'giving up' and 'accumulating' in You. You are pure existence – *sattaa maatra* – established in every hriday, and merely sensed. Yogis and Sanyasis keep an absolutely unmoving drishti, keep their prana and apana vayus absolutely still in their shareer, cut away all doubts and vishays, become absolutely free of moha, and get Your darshan in their hriday. You are that Paramatma, who wears a jewelled crown on Your head, which shines brightly. You are that sakshat Rama!

Maayaateetam maadhavamaadyam jagadaadim maanaateetam mohavinaasham munivandyam,

yogidhye`yam yogavidhaanam paripoornam vande` raamam ranjitalokam ramaneeyam. 13. 12

Bhaavaabhaavapratyayaheenam
bhavamukhairyogaasakttairarchitapaadaambujayugmam,

nityam shuddham buddhamanantam pranavaakhyam vande` raamam veeramashe`shaasuradaavam. 13. 13

Tvam me` naatho naathitakaaryaakhilakaaree maanaateeto maadhavaroopoakhiladhaaree,

bhaktyaa gamyo bhaavitaroopo bhavahaaree yogaabhyaasairbhaavitache`tah sahachaaree. 13. 14

Tvaamaadyantam lokatateenaam parameesham lokaanaam laukikamaanairadhigamyam,

bhakttishraddhaabhaavasame`tairbhajaneeyam vande` raamam sundaramindeevaraneelam. 13. 15

You are beyond Maya! You are the adi of this jagat, and You are immeasurable, but that does not mean that You are in front of us. There is no proof of Your existence. The people who think this know nothing about the things that are beyond the scope of tangible proof of that, which is *pramaana-ateeta*. Praman-ateet does not mean that You cannot be seen in spite of being before our eyes; it means that You are behind the eyes, and You see throught the eyes.

The one who is beyond praman is seated behind the eyes, and sees. This is the Atma-Dev. He is the one who destroys moha, is saluted by Munis, is meditated upon by Yogis, is the constitution of Yoga, and is paripoorna.

You are the constitution of Yoga which gives anand to all the lokas. I do stuti of that charming Rama!

Ko vaa gnaatum tvaamatimaanam gatamaanam maayaasaktto maadhava shaktto munimaanyam,

vrindaaranye` vanditavrindaarakavrindam vande` raamam bhavamukhavandyam sukhakandam. 13. 16

Naanaashaastrairve`dakadambaih pratipaadyam nityaanandam nirvishayagnaanamanaaim,

matse`vaartham maanushabhaavam pratipannam vande` raamam marakatavarnam mathure`sham. 13. 17

Shraddhaayuktto yah pathateemam stavamaadyam braahmam brahmagnaanavidhaanam bhuvi martyah,

raamam shyaamam kaamitakaamapradameesham dhyaatvaa dhyaataa paatakajaalairvigatah syaat. 13. 18

The vrittis of 'is' and 'is not' cannot be made about Him. The pot 'is-is not' are both vrittis for the Brahm-vastu. A person who sees a pot with his eyes does not question its existence. Great Yogis, including Shankar, do dhyana of His nitya, shuddha, buddha, anant roop of the Omkara, which is the hatchet that destroys the endless Danavas. He is like a forest-fire that destroys the wicked. I pay homage to Him!

You are my Swami! You fulfil all my desires and efforts. You are beyond measure. You are Madhava, creator of this whole Vishwa! You are the karta who does what is in keeping with bhava. You are the chitta that has become nirmal with regular Yoga-abhyas. You are the Loka-Maheshwara from the adi to the anta. You are rejoiced in, by those who have bhakti and shraddha. Your shareer is the colour of a freshly bloomed blue water-lily. Rama! I bow down to You!"

This is how Brahmaji did Ramachandra Bhagwan's stuti. Bhagwan's life in Vrindavan has been included in this stuti, which makes it clear that Rama and Krishna are one.

Vrindaaranye` vanditavrindaarakavrindam vande` raamam bhavamukhavandyam sukhakandam.

Great Devtas came and did His stuti when He did leela in Vrindavan.

Then, Brahmaji said, "*vande` raamam marakatavarnam mathure`sham* – I bow down to Rama who is the Swami of Mathura, and whose shareer is the colour of an emerald."

This makes it clear that Rama and Krishna are not different. The dhanush-baan and the bansuri are different. There is a difference in their size, and the hue of one's shareer is darker than the other's. However, the substance of both is absolutely one. This is Brahmaji's stuti.

Shrutvaa stutim lokapurorvibhaavasuh svaanke` samaadaaya vide`haputrikaam,

vibhraajamaanaam vimalaarunadyutim rakttaambaraam divyavibhooshanaanvitaam. 13. 19

Provaacha saakshee jagataam raghoottamam prapannasarvaartiharamhutaashanah,

grihaana de`veem raghunaatha jaanakeem puraa tvayaa mayyavaropitaam vane`. 13. 20

Hearing Brahmaji's stuti of Ramachandra, Agni Devta manifested, with Janakiji. Janakiji's luster is a very pure, tawny hue. She was dressed in red garments – *rakttaambaradharaam* – flushed with prema and devotion for Ramachandra. Divya ornaments adorned her shareer.

Agni Devta is the sakshee of this whole jagat. He told Ramachandra –

Vidhaaya maayaajanakaatmajaam hare` dashananapraanavinaashaaya cha,

hato dashaasyah saha putrabaandhavairniraakritoane`na bharo bhuvah prabho.13. 21

Tirohitaa saa pratibambaroopinee kritaa yadartham kritakrityataam gataa,

tatoatihrishtaam parigrihya jaanakeem raamah prahrishtah pratipoojya paavakam.13. 22

Svaanke` samaave`shya sadaanapaayineem shriyam patih,

drishtvaatha raamam janakaatmajaayutam shriyaa sfurantam suranaayako mudaa,

bhaktyaa giraa gadgadayaa same`tya kritaanjalih stotumathopachakrame`. 13. 23

"You had deposited Janaki in me when You were in the van. Now, I give her back to You. You had created a Maya-Janaki for the purpose of killing Ravana. Ravana has been killed, along with his whole vansha. The Prithivi's burden is removed. The chaya-Janaki was like a reflection; she has vanished, because the purpose for which she was created is achieved."

Ramachandra joyfully took hold of Devi Sitaji's hand that Agni Devta bestowed on Him. He honoured Agni Devta and Janakiji, and made her sit on His lap at once – *svaange` samaave`shya sadaa abapayinee.'*

Actually, Janakiji never leaves Ramachandra's lap to go anywhere – she is never separated from Him. She is where Rama is. '*Raa'* means Sita and '*ma'* means Rama. They are like water and the ripples in the water. They are not separate.

Vaari beechi jimi gaavahin ve`daa. People describe them as separate – *kahiyata bhinna n abhinna* - but they are one.

'Ramji looked magnificent with Janakanandini sitting on His lap! Indra was enthralled at the sight. Bhakti sprang up in his hriday. He came closer to Bhagwan, folded his hands, and began to do Bhagwan's stuti.'

This stuti is in the same meter as the stuti of Shankar Bhagwan in the Ramacharitamanasa – *namaameeshaana nirvana roopam.* People sing it in the same meter – *jaya raama ramaa ramanam shamanam,* and dance.

Indra uvaacha

Bhaje`ham sadaa raamaindeevaraabham bhavaaranyadaavanalaabhaabhidhaanam,

bhavaaneehridaa bhaavitaanandaroopam bhavaabhaavahe`tum bhavaadiprapannam. 13. 24

Suraaneekadukhaudhanaashaikahe`tum naraakaarade`ham niraakaarameedyam,

pare`sham paraanandaroopam vare`nyam harim raamameesham bhaje` bhaaranaasham. 13. 25

‘”He, the lustre of whose shareer is like afreshly bloomed blue water-lily – I do dhyana of that Rama! He, whose name is like a forest fire for the jungle that is this sansara, the one whose chintan Bhavani does in her hriday, and whose janma-maran are not factual, whose sharan is taken by Shankar and others, He, who removes the dukha of the Devtas, whose shareer looks like a manushya’s shareer but is actually nirakara, who is the swarup of param anand, who is chosen by Gayatri – I do dhyana of that Rama!

Prapannakhilaanandadoham prapannam prapannaartinihshe`shanaashaabhidhaanam,

tapoyogayogeeshabhaavaabhibhaavyam kapeeshaadimitram bhaje` raamamitram. 13. 26

Sadaa bhogabhaajaam sudoore` vibhaantam sadaa yogabhaajaamadoore` vibhaantam,

chidaanandakandam sadaa raaghave`sham vide`haatmajaanandaroopam prapadye`. 13. 27

He is the giver of anand to whoever comes into His sharan. He destroys the dukha of whoever becomes His prapanna by taking His name. Great tapasvi Yogis do His bhavna. He develops friendship with vanars and boatmen.”’

'Raghuvara raavaree ihai badaai, nidari ganee aadara gareeba para karata kripa adhikaayi.' Goswamiji had written in the 'Vinay Patrika'- 'it is a great guna of Raghuvara that He gives respect to the poor, and does kripa on them.'

'"When people are attached to bhoga they feel that the Ishwara is very remote, because they see that bhoga is close to them! Yogis feel that Bhagwan is close to them. They feel He is *chidaananda kanda* - a ball of crystallised sugar that is chetan and has anand. He is the Parameshwara Raghav Ishwara, the anand-roop for Janakiji. I take sharan of that Rama!

Mahaayogamaayaavishe`shaanuyuktto vibhaaseesha leelaanaraakaaravrittih,

tvadaanandaleelaakathaapoornakarnaah
sadaanandaroopaabhavanteeha loke`. 13. 28

Aham maanapaanaabhimattapramatto na ve`daakhile`shaabhimaanaabhimaanah,

idaaneem bhavatpaadapadmaprasaadaat trilokaadhipatyaabhimaano vinashtah. 13. 29

His form seems to be that of a manushya because of His Yoga-Maya. People who fill their ears with the katha of Bhagwan's leelas, which are full of anand, also become anand-roop!

The fact is that the manushya pushes sukha away from his mana, and begins to weep. He can, if he wants, bring Bhagwan close into his mana, and see Him as his Atma, and experience param-anand."

Indra said, "I got abhiman, Maharaj, that I am the Swami of the Devtas. The respect I received was intoxicating. Today I got the kripa of Your charan-kamal, and my abhiman of being the ruler of the three lokas is destroyed.

Sfuradgatnake`yoorahaaraabhiraamam
dharaabhaarabhootaasuraaneekadaavam,

sharachchandravaktram lasatpadmane`tram duraavaarapaaram bhaje` raaghave`sham. 13. 30

Suraadheeshaneelaangakaantim
viraadhaadirakshovadhaallokashaaantim,

kireetaadishobham puraaraatilaabham bhaje` raamachandram raghoonaamadheesham. 13. 31

Lasachchandrakotiprakaashaadipeethe` samaaseenamanke` samaadhaaya seetaam,

sfuraddhe`mavarnaam taditpunjabhaasaam bhaje` raamachandram nivrittaartitandram. 13. 32

Maharaj! You alone are the forest-fire that destroys the Rakshasas who had become a burden on the Prithivi. By killing Viradh and other Rakshasas You gave shanti to everybody. Janaki's roop glows like gold! The one in whose lap she sits is Shri Rama, who is free of dukha, and free of lassitude. He is the one whose bhajan I do."

This is how Indra did Ramachandra's stuti.

Tatah provaacha bhagavaanbhavaanyaa sahito bhavah,

raamam kamalapatraaksham vimaanastho nabhah sthale`. 13. 33

Aagamishyaamyayodhyaayaam drashtum tvaam raajyasatkritam,

idaaneem pashya pitaramasya de`hasya raaghavah. 13. 34

Tatoapasyadvimaanastham raamo dasharatham purah,

nanaama shirasaa paadau mudaa bhaktyaa sahaanujah. 13. 35

Aalingya moordhavaghraaya raamam dasharathoabraveet,

taaritoasmi tvayaa vatsa sansaaraadukhasaagaraat. 13. 36

Ityuktvaa punaraalingya yayau raame`na poojitah,

raamoapi de`varaajam tam drishtvaa praaha kritaanjalim. 13. 37

Shankarji spoke to Ramachandra without getting off his viman. “I will come to Ayodhya to get Your darshan when Your Rajyabhishek is done. Just now, Your Pitaji has come here.”’

Dashrathji had not got Mukti.

Why was that?

Dashrathji’s vasana for Ravana to be killed, and Ramachandra’s Rajyabhishek to be done, with Sitaji sitting beside Him, held him back from becoming Mukta. These desires were stronger than his wish for Moksha.

‘Ramachandra did Dashrathji’s darshan and bowed His head to do pranam, with great anand and bhakti. Dashrath came and embraced Rama, smelled His head lovingly, and said, “Beta, You have removed all my dukha!”

Rama did Dashrath’s puja. Dashrath went back to Swarga.

Matkrite` nihataansakhye` vaanaraanpatitaan bhuvi,

jeevayaashu sudhaavrishtyaa sahasraaksha mamaagnayaa. 13. 38

Tathe`tyamritavrishtayaa taan jeevayaamaasa vaanaraan,

ye` ye` mritaam mridhe` poorvam te` te` suptotthitaa iva,

poorvadvalinaa hrishtaa raamapaarshvamupaayayuh. 13. 39

Notthitaa raakshasaastatra peeyooshasparshanaadapi,

vibheeshanastu saashtaangam pranipatyaabraveedvachah. 13. 40

Rama asked Indra about his well-being. Then, He told Devraj Indra, “these monkeys died for My sake. I want you to shower amrita on them so that they come back to life. Obey My aagna; there is no need to consider karma-Dharma in this.”’

People who believe that Bhagwan gives an aagna according to the karma of a manushya don't believe in the Ishwara; they believe in karma! They are karmis! They believe that Bhagwan's kripa has no expectation of the person's karma. Bhagwan's bhaktas are always independent. They are not dependent on karmas or getting Bhagwan's kripa.

The Bhagwan of the bhaktas is such that He gets amrita rained on the vanars and bhalus, and arranged that His sena came back to life, but, not the Rakshasa's sena, even though the amrita fell on both. This means that the guna of amrita's svabhava disappeared for the Rakshasas and worked for the vanars. It is Bhagwan who gives amrita its power to bring a being back to life. So, people come alive when Bhagwan permits amrita to do its work, and He curtails its power when He wants.

There is one more point in this – the Rakshasas were facing Rama when they died fighting. They got Rama's darshan at the moment of mrityu. They became Mukta as soon as Rama's baan touched their shareer, and therefore, their identification with their shareer was broken. How could they be brought back to their shareer?

The monkeys, however, were not facing Rama when they died fighting the Rakshasas, So, when amrita was showered on them at Rama's aagna, they came back to life. Amrita becomes ineffective if it does not get Bhagwan's aagna to use its power. It is Bhagwan's untrammelled mahima that no Dharma or karma can make it dependent on any factor whatsoever. This mahima is accepted in the Bhagwat Dharma.

People have faith in the power of Dharma; they believe that the Dharma they do will definitely give its fruit. Orthodox Dharmatmas don't even believe in the Ishwara – they say that the Dharma they do will create an apoorva in their antahkarana, and this apoorva will give

the fruit of the Dharma when the time is ripe; so what is the need for the Ishwara in this?

Vedantis say that Dharma is jada – how can it give any fruit? The Ishwara is nirguna, nirakara, nirvikar, and sama – it is Bhagwan who gives the fruit through the upadhi of Dharma.

Those who believe in the principle of Gemini, and the Jains, do not consider the Ishwara to be the giver of the fruit of the karma-Dharma done by people.

However, that – which we call the Bhagwat-Dharma – is different from the orthodox Dharmatmas, as well as the Vedantis who believe that the fruit is given by the Ishwara according to the Dharma a person does. The Bhagwat-Dharma says that the manifestation of the fruit of Dharma is Bhagwan's anugraha. Just as the kalyan of a great paapi like Ajamil was not due to Dharma; it was entirely due to Bhagwan's anugraha.

Goswamiji has written –

Sudhaavrishti bhai dudhu dala oopara,

jiye` bhaalu kapi, nahi rajaneechara.

Amrita was showered on both senas. The bears and monkeys came back to life, but not the Rakshasas. This was the power of Prabhu!

Notthitaa raakshastatra peeyooshasparshanaadapi.

Bhagwan's infinite greatness is accepted in the Bhagwat-Dharma.

'Vibhishan came to Shri Ramachandra and did sashtang pranam.'

Nobody who has even an iota of abhiman can bring himself to do sashtang pranam; he will consider it to be beneath his dignity to prostrate full length at anybody's feet! Shri Udiya Babaji Maharaj used to tell us, occassinally, 'I have never seen any follower of the Arya Samaj do sashtang pranam to anybody.'

'Vibheeshana' means, a person in whom there is nothing *bheeshana* – nothing that frightens or terrifies. *Vigatam bheeshanam yasmaat asau vibheeshana* – Vibhishan means a person who is such that he causes no fear for any. Vibhishan did sashtang pranam to Ramachandra and said –

De`va maamanugriheeshva mayi hakttirydaa tava,

mangalasnaanamadya tvam kuru seetaasamanvitah. 13. 41

Alankritya saha bhraataa shvo gamishyaamahe` vayam,

vibheeshanavachah shrutvaa pratyuvaacha raghoottamah. 13. 42

"He Dev! Please do kripa on me! If there is prema in my hriday for You, and if You accept it, then take a mangal-snan with Sitaji, and both of you wear ornaments. Tomorrow we will set off for Ayodhya."

Ramachandra did not respond immediately to Vibhishan's loving suggestion. There is no need to say anything if you agree with a suggestion made to you.

'Shri Raghunathji said:

Sukumaaroatibhaktto me` bharato maamave`kshate`,

jataavalkaladhaaree sa shabdabrahmasamaahitah. 13. 43

Katham te`na vinaa snaanamangakaaraadikam mama,

atah sugreevamukhyaanstvam poojayaashu vishe`shatah. 13. 44

Poojite`shu kapeendre`shu poojitoaham na sanshayah,

ityuktto raaghave`naashu svarnaratnaambaraani cha. 13. 45

Vavarsha raakshashre`shtho yathaakaamam yathaaruchi,

tatstaanpoojitaandrishtvaa raamo ratnaishcha yoothapaan. 13. 46

"Vibhishan, you tell me to have a mangalsnan, but My younger brother Bharat – who is My param-premi – is waiting anxiously for Me. He has wound his hair in a jata and wears valkal. His chitta-vritti is

totally engrossed in uttering 'Rama! Rama! Rama!' How can I have a snan, or wear ornaments, until I have met Bharat? My hriday is breaking without him. Tears don't come to My eye, and My shareer does not tingle; I can no longer stay without Bharat! So, don't offer puja to Me – do seva of Sugriva and the others. If these sevaks of Mine are pleased, it means My puja is done. There is no doubt about this."'

The point here is that Ramji was with them at that time. People would have done His puja, and done the puja of the bhaktas later. However, later on Bhagwan would not be available; only bhaktas would be available, and so, the puja of bhaktas first, and puja of Bhagwan later!

There is an excellent episode that describes Bhishma Pitamah doing the pinda-daan for his father Shantanu. He invoked Shantanu to come and accept the offering – a rice ball – which is a part of the ritual of the antim sanskara's shraaddha. The ball of rice is called a *pinda*, and it is placed on the kusha grass as an offering to the departed anscestor. Shantanu's hand came out in the air. Bhishma Pitama asked the Punditji whether he should place the pinda on his father's hand, or on the kusha grass as is the custom. 'Put the pinda on the kusha grass, not on the hand,' said Punditji.

Why?

'Because, your pitaji's hand came before you, but this is not likely to happen with most people. If you put the pinda on your father's hand, people will expect a hand to come, and when no hand comes, they will not do pinda-daan at all. Therefore, it is better to stick to the vidhi of the Shastras, and maintain this tradition.' That is what Bhishma Pitamah did.

And so, puja of the bhaktas first – bhaktas are available everywhere.

'Madkbhaktta poojaabhyaadhikaa' – Bhagwan has said, 'whatever puja you do for Me – do more puja of My bhaktas.' This is given in both the Ramayana and in the Bhagwat. The kind of prema Bhawan Shri

Rama has for His sevaks is unique! There has never been such a sevak-premi like Bhagwan Ramachandra!

'Vibhishan rained down gold, diamonds, and garmets galore from the viman, so that the vanars and bhalus could take what they liked. *Yathaakaamam yathaaruchi.'*

The fact is that when a manushya gets what he aspires to get, he becomes large-hearted and open-handed. I have seen this.

Some of us Sadhus had gone to Madras once. One Seth invited us to his shop. 'I want the dust of your charan to bless my shop and make it pavitra,' he told us. Some five or seven of us went to his shop. I told the Seth jokingly, 'now that we have come, we won't go back empty handed. We will take something.'

'What will you take?' asked the Seth.

I told him to give me a handkerchief. He immediatey took out a handkerchief and gave it to me. After that, his mood became so exuberant that he pulled out bolts of cloth and throw them down, asking us to take whatever we liked! It was as though he had gone mad!

The heart opens up when a person is happy.

Abhinanda yathaanyaayam visasarjam hareeshvaraan,

vibheeshanasamaaneetam pushpakam sooryavarchasam. 13. 47

Aaruroha tato raamastadvimaanamanuttamam,

anke` nidhaaya vaide`heem lajjamaanaa yashasvineem. 13. 48

Lakshmane`na saha bhraataa vikraante`na dhanushmataa,

abraveechcha vimaanasthah shreeraamah sarvavaanaraan. 13. 49

'When Rama saw how happy His sena and the Generals were, He felt very pleased. He told everybody to take what Vibhishan was giving,

and He congratulated them. After that Vibhishan brought the wonderful Pushpak Viman – it was unique!'

Some Seths keep an old, run-down car to people who ask for the loan of a car when they have a wedding or some other important function. The Seth obliges by sending this old car. The car sometimes has a break-down on the road! This is the rich man's way for discouraging people from asking for the loan of a car!

'Vibhishan brought this divine Pushpak Viman that Ravana had snatched away from Kuber a long time ago. It shone brightly like the surya. Bhagwan Rama got onto the viman. Sitaji felt diffident, but Shri Rama took her onto His lap. Sitaji's good name was enhanced when she went into the agni. Bhagwan also told the valorous Lakshman – who had killed Meghnad – to sit beside Him. From His seat on the viman, Bhagwan Rama addressed all the vanars.

Sugreevam hariraajam cha angadam cha vibheeshanam,

mitrakaaryam katam sarvam bhavadbhih saha vaanaraih. 13. 50

Anugnaataa mayaa sarve` yathe`shtam gantumarhatha,

sugreeva pratiyaahyaashu kishkindhaam sarvasainikaih. 13. 51

Svaraajye` vasa lankaayaam mama bhaktto vibheeshana,

na tvaam gharshayitum shakttaah se`ndraa api divaukasah. 13. 52

Ayodhyaam gantumichchhami raajadhaaneem piturmama,

e`vamukttaastu raame`na vaanaraaste` mahaabalaah. 13. 53

Oochuh praanjalayah sarve` raakshasashcha vibheeshanah,

ayodhyaam gantumichchhaamastvayaa saha raghoottama. 13. 54

"Sugriva! Angad! Vibhishan! You have all done what a true friend would do, along with the vanars and bhalus. My work is accomplished successfully with your help. There is nothing for Me to do here, now. You are all free to go where you wish. Sugriva, you can go back to

Kishkindha. Vibhishan, you stay in Lanka. None of the Devtas – neither Indra nor any other – can trouble you now. I am going to My Pitaji's Rajdhani, Ayodhya."

Everybody folded their hands. Vibhishan said, "Maharaj! All of us want to go to Ayodhya with You."'

Drishtvaa tvaamabhishikttam tu kausalyaamabhivaadya cha,

pashchaadvrineemahe` raajyamanugnaa de`hi nah prabhoh.13. 55

Raamastathe`ti sugreeva vaanaraih savibheeshanah,

pushpakam sahanoomaanshcha sheeghramaaroha saampratam. 13. 56

Tatastu pushpakam divyam sugreevah saha se`nayaa,

vibheeshanashcha saamaatyah sarve` chaaruruhrdrutam. 13. 57

The etiquette is that Ramachandra should have told them, 'I am going to Ayodhya; I invite you all to come with Me.' Instead, Ramji told them 'I am going to Ayodhya; you can go wherever you wish. There is nothing left to be done here.'

'The vanars prayed to Ramachandra, "we want to come to Ayodhya and see Your Rajyabhishek, and do namaskara to Your Mataji. After that, we will – with Your permission – go where we want to." Ramachandra said, "Tathastu. So be it."

All the vanars got on to the Pushpak Viman. This divine viman had the ability to expand to accommodate any number of people. Sugriva and Vihishan got into it along with their senas.

Te`shvaaroodhe`shu sarve`shu kaube`ram paramaasanam,

raaghave`naabhyanugnaatamutpapaata vihaayasaa. 13. 58

Babhau te`na vimaane`na hansayuktte`na bhaasvataa,

prahrishtashcha tadaa raamashchaturmukha ivaaparah. 13. 59

Tato babhau bhaaskarabimbatulyam kube`rayaanam tapasaanulabdham,

raame`na shobhaam nitaraam prape`de` seetaasame`te`na sahaanuje`na. 13. 60

The Pushpak Viman rose in the air at Ramachandra's aagna. It was built in the shape of a swan – the head and the tail were high.'

In Sanskrit, the word *vimaana* is that *vi* means a bird. A viman is a vehicle that is made in the shape of a bird.

'Bhagwan Shri Rama was very happy. He looked like Brahmaji, sitting on the viman. The viman gleamed like the surya. Such radiance comes from great tapasya. The tapasya of the viman gave its fruit, because Bhagwan Shri Sita-Rama and Lakshmanji were flying in it.

Yuddha Kanda

The Fourteenth Sarga

Shreemahaade`va uvaacha

Paatayitvaa hatashchakshuh sarvato raghunandanah,

abraveenmaithileem seetaam raamah shashinibhaananaam. 14. 1

Trikootashikharaagrasthaam pashya lankaam mahaaprabhaam,

e`taa ranabhuvam pashya maansakardamapankilaam. 14. 2

Asuraanaam plavangaanaamatra vaishasanam mahat,

atra me` nihatah she`te` raavano raakshase`shvarah. 14. 3

Kumbhakarne`ndrajinmukhyaah sarve` chaatra nipaatitaah,

e`sha se`turmayaa baddhah saagare` salilaashaye`. 14. 4

'As the viman flew over the terrain Bhagwan Ramachandra pointed out to Sitaji the places where important events had taken place. All these days He had talked to the others – Vibhishan, Sugriava, Lakshman – and others, so it was right that He now gave His full attention to Sitaji.

Sitaji was extremely beautiful in face and form. Her face had the beauty of the Chandrama – she was radiant, like a full moon!

Shri Rama said, "look Sita! You have probably not seen Lanka at all! That is the Trikut Parvat that has three peaks, and Lanka – made of gold – is built on one of them. That is the yuddha-bhoomi, where the vanar sena fought the Rakshasas. You can see the mire where the flesh of the dead mingled with the mud. That is the spot where Ravana was killed. Kumbhakaran and Indrajit were killed there.

Look – that is the bridge I built over the samudra to reach Lanka – *e`sha se`turmayaa baddhah* – what can I not do for you?"'

This is also a way of showing prema.

E`tachcha drishyate` teertham saagarasya mahaatmanah,

se`tubandhamiti khyaatam trailokye`na cha poojitam. 14. 5

E`tatpavitram paramam darshanaatpaatakaapaham,

atra raame`shvaro de`vo mayaa shambhuh pratishthitah. 14. 6

Atra maam sharanam praapto mantribhishcha vibheeshanah,

e`shaa sugreevanagaree kishkindhaa chitrakaananaa. 14. 7

Tatra raamaagnayaa taaraapramukhaa hariyoshitah,

aanayaamaasa sugreevah seetaayaah priyakaamyayaa. 14. 8

Taabhih sahotthitam sheeghram vimaanam pre`kshya raaghavah,

praaha chaadrimrishyamookam pashya vaalyatra me` hatah. 14. 9

'Ramachandra was pointing out to Sitaji the spots where important events had taken place. "Look!" He said, "you can see the Samudra Tirtha over there! This is the anadi Tirtha of Setu-bandhan."'

It is not that the Tirtha got this name after Ramachandra built the bridge across the samudra.

'"This Tirtha has always been renowned," said Ramachandra. "People from all the three lokas come here for its darshan. It is an extremely pavitra Tirtha. All paapa is removed when a manushya gets its darshan."'

The word *paataka* means that, which causes a person's spiritual downfall. Karmas are of two kinds. One is the karma that uplifts – it is called an *abhyudayaneeya karma.* The other is the karma that causes spiritual downfall, called the *pataneeya karma.*

Paataka makes a person fall, but a darshan of the Setu-bandhan Tirtha destroys a manushya's paapa and uplifts him.

'"Look, Sita – this is where we established the Shivalinga of Rameshwara Mahadeva!"

The viman flew on. Ramachandra told Sitaji, “this is where Vibhishan came to ask for sharan, with his four mantris – *sharanam maam praaptah* – I am sharan; Vibhishan obtained Me.”’

Sharan is an adjective for Bhagwan. In Sanskrit, sharan means a place where a person stays safely. *‘Sharanah griharamitroh’* - this is given in the Amarkosha. The home is also a sharan. When a manushya comes to Bhagwan, he has reached his real home. He has reached his rakshak – the one who protects him.

‘“The city just ahead is Kishkindha – Sugriva’s city,” said Ramachandra. “Look at the beautiful gardens on all sides, outside the city walls.”’

The Valmiki Ramayana states clearly that Sitaji asked for the viman to land there. She wanted to take the patnis of Sugriva, Angad and others to Ayodhya with them.

‘The Pushpak Viman landed at Kishkindha at Rama’s aagna. Tara and the other principal ladies got onto the viman joyfully. Ramachandra did this to please Sitaji.’

It is not right to take all the credit; credit should also be given to the patni. Unless the patni is happy, the pati will not get sukha through her.

‘After that Ramachandra pointed out the Rishyamuk Parvat, and the place where He killed Bali.

E`shaa panchavatee naama raakshasaa yatra me` hataah,

agastyasya suteekshnasya pashyaannamapade` shubha`. 14. 10

E`te` te` taapasaah sarve` drishyante` varavarnini,

asau shailavaro de`vi chitrakootah prakaashate`. 14. 11

Atra maam kaijeyiputrah prasaadayitumaagatah,

bharadvaajaashramam pashya drishyate` yamunaatate` . 14. 12

E`shaa bhaageerathee gangaa drishyate` lokapaavanee,

e`shaa saa drishyate` seete` sarayuryoopamaalinee. 14. 13

E`shaa saa drishyate`ayodhyaa pranaamam kuru bhaamini,

e`vam krame`na sampraapto bharadvaajaashramam harih. 14. 14

"This is Panchavati, where I killed Rakshasas," said Ramachandra pointing to the place. "Look – these are the Ashrams of Sutikshna and Agastya Rishis. You can see the tapasvis there……and now we are flying over Chitrakoot, where Bharatji had come to persuade Me to go back to Ayodhya."

The viman was flying at great speed. The route it took was the reverse of the route taken by Rama, Sita and Lakshman when they left Ayodhya.

"This is Bharadvajji's Ashram on the bank of the Yamunaji," Rama pointed out the Ashram. "Here, is Gangaji, who makes this loka pavitra!"'

It is not described how a person sitting in a viman can see upto great distances at times, and sometimes, what is close by. The Valmiki Ramayana says that the Pushpak Viman landed at Shringaverpura, where Sitaji had prayed to Mother Ganga, saying she would do Gangaji's puja when they were returning to Ayodhya safe and sound. She did the puja and then they flew on.

'"Look! Look! We can get darshan of the Saryu from here!" exclaimed Rama. 'Do pranam to Ayodhya, Sita!" said Ramachandra eagerly.

Poorne` chaturdashe` varshe` panchamyaam raghunandanah,

bharadvaajam munim drishtvaa vavande` saanujah prabhuh. 14. 15

Paprachchha munimaaseenam vinaye`na raghoottamah,

shrinoshi kachchibharatah kushalyaaste` sahaanujah. 14. 16

Subhikshaa vartate`ayodhyaa jeevanti cha hi maatarah,

shrutvaa raamasya vachanam bharadvaajah prahrishtadheeh. 14. 17

Praha sarve` kushalino bharatastu mahaamanaah,

falamoolakritaahaaro jataavalkaladhaarakah. 14. 18

Paaduke` sakalam nyasya raajyam tvaam suprateekshate`,

yadyatkritam tvayaa karma dandake` raghunandana. 14. 19

Raakshasaanaam vinaasham cha seetaaharanapoorvakam,

sarvam gnaatam mayaa raama tapasaa te` prasaadatah. 14. 20

They came to Bharadvajji's Ashram. Fourteen years had passed since the day they left Ayodhya, on the panchami tithi – the fifth day of the lunar calander.'

The Agnivesh Ramayana gives extensive details of the tithis of various occasions. Most probably, it was the panchami tithi of the bright fortnight of the month of Chaitra, which comes around March.

On the last day of the fourteen year banishment, Rama, Sita and Lakshman reached the Ashram of Bharadvaj Muni. They bowed down to him. It is not that they merely bowed their heads, sitting on the viman high up in the air! Lakshmanji did sashtanga dandavat pranam! Lakshmanji is not readily inclined to do this to just anybody – his whole world is Ramji!

'Shri Ramachandra asked, "Maharaj! You would be knowing the condition in Ayodhya; whether there is food, water clothes etc in plenty there. I hope My matajis are all alive and well?"'

A small mana and a large mana are easily recognized. A mana that catches small things is small and a mana that catches big things is a big mana!

'Bharadvajji told Ramachandra, "Bharatji eats fruits and roots, ties his hair in a jata, and wears valkal garments. He puts the burden of the Rajya on Your padukas. He is anxiously waiting for You to return.

Rama! I know how You destroyed the Rakshasas in Dandakaranya, how Sitaji was abducted, etc. I learnt all this by the bala of my tapasya.”’

Here, the main point is that if any object is before you, you can deposit *bhagavattaa* – the quality of Bhagwan – in it. You would have seen the Shaligram Shila, or Narmadeshwara Shila, or a stone murti, or a banyan tree being worshipped as Bhagwan. The fact is, the Bhagwan of our srishti – the Bhagwan of our vichar, our principle – is everything that exists. Nothing exists, but He! This is not accepted by any other majhab in the world! Modern thinkers don’t accept it, and so they suffer. It is not that some nirakara Paramatma created this world and flung it aside!

‘Sa sarvamabhavat’ – He becomes everything.

‘Sarvam khalvdam brahma’ – everything is the swarup of the Paramatma.

‘Aatmaive`dam sarvam’ – ‘sa e`ve`dam sarvam’, ‘ahame`ve`dam sarvam’. All things, and the Atma, are based on the same level. And so, whatever object is seen anywhere – whether you recognise that it is there or not – you should have a bhagavad-bhava, that ‘this is sakshat Bhagwan.’ This is in keeping with the *siddhaanaata* – the principle.

As far as the people who believe that the Ishwara is never sakara are concerned, they can never accept murti-puja. Both murti-puja and the Avatars are established when the Parameshwara becomes all forms – *sa sarvamabhavat, sa e`kadhaa bhavati, dvidhaa bhavati, tridhaa bhavati* – the Parameshwara manisfests in all the forms. Therefore, respect every grain of dust, and every moment, and see the Parameshwara even in the tiniest insect or moth. Without this samata of outlook, it is not possible to accept the Paramatma as being everything.

There are two majhabs that do not believe in the Parameswara. The Jains and the Buddhists do not believe in the existene of the Ishwara. The Muslims and the Christians believe that there is an Ishwara, but they believe Him to be totally nirakara; their Ishwara has no form. The Brahmo Samaj and the Arya Samaj also believe in the nirakara Ishwara.

However, according to the principle of our Veda-Vedanta, the siddha Parameshwara is the *sarva-adhishthaana* – the substratum of everything that exists. He is *sarva-prakaasha* – He illuminates everything, enabling us to perceive the multiplicity of His creation. He is *sarva-svaroopa* – everything is His swarup.

So, the drishti – the viewpoint – of seeing the world as the Ishwara should never leave us. We see everything with our eyes. The eyes give us information about the things that are there, and we should do seva-puja of things; meaning, we should render service and show respect, with the feeling that it is the Paramatma.

Tvam brahma paramam saakshaadadimadhyaantaarjitah,

tvamagre` salilam srishtvaa tatra suptoasi bhootakrit. 14. 21

Naaraayanoasi vishvaatmannaraanaamantaraatmakah,

tvannaabhikamalotpanno brahmaa lokapitaamahah. 14. 22

Atastvam jagataameeshah sarvalokanamaskritah,

tvam vishnurjaanakee lakshmeeh she`shoayam lakshmanaabhidhah. 14. 23

"Tvam brahma paramam saakshaadaadi - Rama! You are sakshat Parabrahm! For You there is no adi, no madhya and no anta! It was You who first created water and entered into the water as the Atma, and took the forms of all beings. He Vishva-Atma! You are Narayana! You are the antaratma of all the people. It was from Your nabhi-kamal that Brahma was born."'

The Puranas have several narratives about the *naabhi* – meaning, the naval – of Narayana. The nabhi is mentioned even in the Bhagwat – *nabhae`va naabhih* – the akash is Narayana's nabhi.

A kamal emerged from Narayana's nabhi – that means a flower bloomed in the akash. Just as the term 'akash-kusum' is used colloquially, and Brahma – the adhishtata Devta of the antahkarana was created from within the kamal that came out of Narayana's nabhi – and then Brahma made the sankalpa to create this whole world. Narayana first, Narayana afterwards and Narayana in-between! Brahmaji made a sankalpa and drew a line, and saw Narayana in the form of this srishti.

The leela of the Puranas cannot be understood without the guidence of an enlightened teacher.

Ghataataa nirmaatustribhuvanavidhaatashcha kalahah.

A potter began to make a pot. People told him, 'fold your hands to Brahmaji, you are his descendant.'

The potter said, 'Brahmaji made a pot which is this Brahmanda!'

What he meant was that Brahmaji made a pot, and he was also making a pot. 'We are brothers of the community of potters. I am what Brahma is!'

'"So, this Rama is Jagadishwara – the Ishwara of this jagat! All the lokas do namaskara to Him – *tvam vishnuh* – Rama is sakshat Vishnu!"'

Goswami Tulsidaji has placed Rama far above Vishnu. Goswamiji has not written the name specifically, that Rama is Narayana, but he has stated several times, that Rama is the one who makes Brahma, Hari and Shambu dance.

'Vidhi hari sambhu nachaavana hare`,

vidhihi vidhitaa harihi haritaa jo dayee.'

‘He is the one who makes Brahma, Vishnu and Shambhu dance; He gives Brahma the power of being Brahma, Hari the power of being Hari and Shiva the power of being Shambhu.’

Brahma, Vishu and Mahesh came again and again to Manu, but he did not respond to them. Vishnu means Maha-Vishnu, sakshat Narayana, who is described in the Upanishads. Whenever a comparision is made in a stuti, it is always with a superior, never with an inferior.

‘Bharadvajji said, “You are sakshat Narayana, Janaki is Laxmi and Lakshman is Shesha – *tvam vishnurjaanakee lakshmeeh, she`shoayam lakshmanaamidhah.”’*

How did Bhagwan make this srishti?

Somebody said, ‘He made it with the pancha bhoota.’

Somebody said, ‘He made it with Prakriti.’

Somebody said, ‘He made it with karmas.’

Somebody said, ‘He made it out of shoonya.’

Somebody said, ‘He made it with vignan.’

The Jains believe that this world is made by karmas. The Buddhists believe that it is made by the chitta – they are vignan-vadis.

Aatmanaa srijaseedam tvamaatmanye`vaatmamaayayaa,

na sajjjase` nabhovattvam chichchhaktyaa sarvasaakshikah. 14. 24

Bahirantashcha bhootaanaam tvame`va raghunandana,

poornoapi moodhadrishteenaam vichchhinna iva lakshyase`. 14. 25

Jagattvam jagadaadhaarastvame`va paripaalakah,

tvame`va sarvabhootaanaam bhokttaa bhojyam jagatpate`. 14. 26

‘“Somebody says, ‘Bhagwan made this srishti with His Atma, not out of shoonya etc. He made it within Himself, by Himself. You manifest in the forms of this srishti, but You do not accept its vikars in Yourself.

You are nirmal, like the akash. You are the sakshi of all. It is You, who is outside and also within. The Paramatma is a paripoorna, but a manushya whose drishti is inert thinks He is fragmented.

No manushya who follows a majhab can say that it is You, in the form of this jagat. This is the principle of our Veda-Vedanta. We can say to the Brahm: it is You in the form of this jagat. You are the adhar of this jagat and You are the one who protects and nurtures it. You are the bhokta as well as the bhogya of all beings!"'

To say that Bhagwan is the bhokta who derives pleasure from this jagat and also the bhogya who gives pleasure to all, is a strange thing to say! The Kashmiri Shaivas are the only group who can accept the Parameshwara in both forms – bhokta as well as bhogya.

The Vedantis, however, have a different opinion. It is said:

Drishyate` shrooate` yadyatsmaryate` vaa raghoottama,

tvame`va sarvamakhilam tvadvinaanyanna kinchana. 14. 27

Maayaa srijati lokaanshcha svagunairahamaadibhih,

tvachchhakttipre`ritaa raama tasmaattvayyupacharyate`. 14. 28

Yathaa chumbakasaannidhyaachchalantye`vaayasaadayah,

jadaastathaa tvayaa drishtaa maayaa srijati vai jagat. 14. 29

De`hadvayamade`hasya tava vishvam rirakshishoh,

viraat sthoolam shareeram te` sootram sookshmamudaahritam. 14. 30

Everything that is seen, heard, and remembered is the swarup of the Paramatma. Nothing exists, except the Paramatma. This is called the *abhinna-nimitta-upaadaana kaarana* – the cause that is both the substance and the instrumental factor of all that exists.

The Ishwara is not like a potter who makes a pot that is this srishti. He is the potter, certainly, and He is also the substance of which this

srishti is made. The clay is the upadan and the potter is the nimitta – the instrumental factor – of the pot that is this srishti. Thus, the Paramatma is the substance as well as the maker; He is its cause. He is the creator of this srishti and He is chetan, and He is Gnan-swarup. He is this whole world, without a result. He is *aparinaamee*, meaning, His actioins do not affect Him in any way. He is the karta-bhokta of this jagat in a vivarta form.

What is the guna of Maya?

The guna of Maya is not Sattva, Raja and Tama; Maya's greatest guna is that she shows things that are not there, and hides the things that are there. This is the lakshan Maya achieves in this loka. Sabar Swami, Kumaril Bhatt and Shankaracharya have stated that a word which is known to have a meaning is adequate for social interaction. There is no need to imagine that the Shastras have a different meaning.

Indro maayaabhih pururoopa eeyate`,

roopam roopam pratiroopo babhoova.

Maya shows things that are not there – like two moons in the sky. It is Maya, when things are there, but you cannot see them. It is Maya's *avidyaatmaka roopa.* Maya's *shaktyaatmaka roopa* is to see something as being different from what it actually is. For example, the akash seems to be blue. The akash is so vast that our eyes cannot see it beyond a point, which is why it seems to be blue. The inability of the eyes to see the entire akash is avidya, and the akash'a apparent blueness is because it cannot be seen – that is Maya.

'"The Maya of the akash is its apparent blueness, and the avidya of the eyes is to see it as blue. Both Maya and avidya do their work in the same things.

And thus, nothing exists except the Parameshwara. This entire srishti is created by the stimulous of Maya-shakti, but people say that Bhagwan has created it. Things are shown by magic – by jadoo,

mantra, tantra; people say they are made by the magician. Just as a magnet attracts iron dust, making it move, this whole srishti is moved by Maya.

Your two kinds of deha are because of You sankalpa to protect this Vishwa-srishti. The Virat is Your sthoola shareer and the *sootraatmaa* is Your sookshma shareer."'

Viraajah sambhavantye`te` avataaraah sahasrashah,

kaaryaante` pravishantye`va viraajam raghunandana. 14. 31

Avataarakathaam loke` ye` gaayanti grinanti cha,

ananyamanaso mukttiste`shame`va raghoottama. 14. 32

Tvam brahmanaa puraa bhoomi`rbhaarahaaraaya raaghava,

praarthitastapasaa tushtastvam jaatoasi raghoh kule` 14. 33

De`vakaaryamashe`she`na kritam te` raama dushkaram,

bahuvarsasahasraani maanusham de`hamaashritah. 14. 34

Kurvandushkarakarmaani lokadvayahitaaya cha,

paapahaareeni bhuvanam yashasaa poorashyasi. 14. 35

A wonderful point is given here. It is given in brief in the Bhagwat, but is not to be found in any other grantha.

Viraajahsambhavantye`te` avataraah sahasrashah,

kaaryaante` pravishantye`va viraajam raghunandana.

In the Bhagwat, and here, it is stated that the thousands of Avatars are the avyaya – the limbs – of Bhagwan's Virat form, and when their work is done they merge again into Bhagwan's Virat form. The kathas made of the Avatars are sung and remembered by people. When a manushya's mana becomes ananya – and his focus is only on Bhagwan and no other, he gets Mukti.

Rama! You have manifested in the Raghukula, at Brahmaji's prayer, to reduce the burden of the Prithivi."

Bharadvajji said, "You achieved an almost impossible task for the Devtas. You will stay in this manushya shareer for thousands of years, doing wonderful things that will benefit this loka and Paraloka. The things You do will benefit the Devtas and manushyas, both. The things You do will destroy paapa. People will sing about Your leelas, and their mana will become pavitra."'

Our mana is filled with innumerable things; things we have heard from people or read about. There are things we don't know the meaning of. For example, the word 'prema'. Nobody knows its exact meaning. Some say it means to keep gazing at someone, some say it means to kiss, some say it is to touch someone tenderly, some say it is when the hriday expands. Another such word is 'Dharma'. What does the word *'chote`',* meaning small or young, really mean? People say, 'he is chote*,* but is somebody is bigger or older than him, won't he become '*bade`'* – meaning, bigger or older? People don't know the meaning of small, big, short, tall, thin, fat, etc. They use these words for convenience in interaction.

We people ask the words, 'please tell us the meaning of this word, independent of any other factor.' There is no exact independent meaning – they are all with relation to something, for convenience in interaction.

Bhagwan's leelas destroy paapa. When a manushya sings about His leelas, Bhagwan's glory enhances his own glory.

Thus, people become convinced about the things they hear or read about. The method for cleansing them is to do shravan of Bhagwan's charitra. The purifying flow of thoughts about Bhagwan purifies this entire world.

Praarthayaami jagannaatha pavitram kuru me` graham,

sthitvaadya bhuktvaa sabalah shvogamishyasi pattanam. 14. 36

Tathe`ti raaghavoatishthattasminnaashrama uttame`,

sasainyah poojitaste`na seetaayaa lakshmane`na cha. 14. 37

Tato raamashchintayitvaa moogoortam praaha maarutim,

ito gachchha hanoomastvamayodhyyam prati satvarah. 14. 38

Jaaneehi kushalee kashchijjano nripai,andire`,

shringave`rapuram gatvaa broohi mitram guham mama. 14. 39

Jaanakeelakshmanope`tamaagatam maam nive`daya,

nandigraamam tato gatvaa bhraataa bharatam mama. 14. 40

And so, He Jagannath! I pray to You to come into my Ashram, the way Your yash comes into my ears. Please come to my Ashram along with Your sena, and all the people who are in the viman. Stay here tonight and go to Ayodhya tomorrow."

Ramachandra said, "Tathastu. This is Maharaj's aagna."

They all spent the night at Bharadvajji's Ashram.

On one hand was the urge to go to Bharat as quickly as possible, and on the other hand was the aagna of the Muni! Bhagwan Ramachandra arranged it so that He stayed at the Ashram with Sita and Lakshman. They were welcomed with great prema and respect.

Rama called Hanumanji. "Hanuman! Fly to Ayodhya as fast as you can, and see what is happening in the Rajmahal. Go to Shringaverpur and tell My mitra Guha that I have returned with Janaki and Lakshman.

Drishtvaa broohi sabhaaryasya sabhraatuh kushalam mama,

seetaapaharanaadeeni raavanasya vadhaadikam. 14. 41

Broohi krame`na me` bhraatuh sarvam tatra viche`shtitam,

hatvaa shatruganaansarvaansabhaaryah sahalakshmanah. 14. 42

Upayaati samriddharthah saha rikshahareeshvaraih,

ityuktvaa tatra vritaanatam bharatasya viche`shtitam. 14. 43

Sarvam gnaatvaa punah sheeghramaagachchha mama sannidhim,

tathe`ti hanumaanstatra maanusham vapuraasthitah. 14. 44

Nandigraamam yayau toornam vaayuve`ge`na maarutih,

garutmaaniva ve`ge`na jinkshan bhujagottamam. 14. 45

After that, go to Nandigram and tell My brother, Bharat, all the news up to My safe return with Janaki and Lakshman. Tell him in detail about Sita being kidnapped and Ravana being killed. Tell him that I have killed My enemy, and am coming back with My patni and brother, and a large number of vanars. Observe Bharat's condition and come back to Me as quickly as possible."

Hanumanji at once took on the form of a manushya and flew as fast as the vayu, like Garudaji. He was extremely eager to get Bharatji's darshan, because he had heard how great a bhakta of Ramachandra Bharatji was.

Bhagwan's bhaktas are even more importance than Bhagwan!

Shringaverapuram praapya guhamaasaadya maarutih,

uvaacha madhuram vaakyam prahrishte`naantaraatmanaa. 14. 46

Raamo daasharathih shreemaansakhaa te` saha seetayaa,

salakmanastvaam dharmaatmaa kshe`mee kushalamabraveet. 14. 47

Anugnaatoadya muninaa bharadvaaje`na raaghavah,

aagamishyati tam de`vam drakshyasi tvam raghoottamam. 14. 48

E`vamuktaa mahaate`jaah samprahrishtatanooruham,

utpapaata mahaave`go vaayuve`ge`na marutih. 14. 49

Soapashyadraamateertham cha sarayoom cha mahaanadeem,

taamatikramya hanumaannandigraamam yayau mudaa. 14. 50

Hanumanji went to Shringaverpur. He told Guha, “your sakha, Dasharathanandan Bhagwan Shri Rama is at the Ashram of Bharadvaj Muni today. You can get His darshan if you go there.”

Hanumanji then flew to do the darshan of Rama Tirtha and the Saryu river, and then flew to Nandigram.

Krosamaatre` tvayodhyaayaashcheerakrishnaajinaambaram,

dadarsha bharatam deenam krishamaashramavaasinam . 14. 51

Malapankavidigdhaanga jatilam valkalaambaram,

falamoolakritaahaaram raamachintaaparaayanam. 14. 52

Paaduke` te` puraskritya shaasayantam vasundharam,

mantribhih pauramukhyaishcha kaashaayaambaradhaaribhih. 14. 53

Vritade`ham moortimantam saakshaaddharmamiva sthitam,

uvaacha praanjalirvaakyam hanoomaanmaarutaatmajah. 14. 54

Nandigram is a short distance from Ayodya. When Hanumanji reached Nandigram he saw Bharatji. Bharatji was wearing the skin of a black deer. His face was wan and he had become very thin. He was living in a cave dug into the ground, because he felt that he could not stay on the same level as Ramachandra.’

‘Saba te` se`vaka dharma kathoraa’ – Goswami Tulsdasji has written that the Dharma of a sevak is the most difficult.

‘Bharatji’s shareer was not very clean, because he never bothered to use oil, soap, or condiments to keep it clean and soft. His jata was overgrown. He wore bark garments. He ate only fruits and roots. Both padukas of Ramachandra were placed before Bharatji. He ruled the Rajya keeping the padukas before him, as their representative. Even

the mantris and important citizens of Ayodhya were dressed in saffron robes – *kashaayaayaambaradhaaribhih.'*

This is amazing! People expect Sanyasis to wear saffron clothes. This is a topic that needs some thought, because there is nothing in the Shastras about a Sanyasi wearing saffron garments. If a Sanyasi wears clothes he should wear a loin-cloth. He should not even keep a second loin-cloth for his use. If the cloth is large enough, he should cover his torso with it. Or else, he can wear another cloth that covers his shareer as well as his loin-cloth. It is not mandatory for him to wear any particular colour. I have read the 'Yati Dharma Nirnay' and 'Yati Dharma Sarvasva'. These are the principal books about the rules for a Sanyasi. I have also read other books on this topic. The recommendation for a Sanyasi to wear saffron came much later.

However, at that time, the mantris and important citizens of Ayodhya were wearing saffron garments. They were gathered round Bharatji.

What was Bharatji like?

Bharatji looked like Dharma personified. Had Bharatji accepted the Rajya after Rama's vanavas, with the thought of giving it back to Him when He returned after fourteen years, Rama would either have not come back at all, or else He would not have accepted it. 'How can I offer Rama a Rajya that has been sullied by my using it?' thought Bharat. It was this Dharma-maryada that guided Bharat's actions.

'Hanumanji came and stood with folded hands before Bharatji. He said:

Yam tvam chintayase` raamam taapasam dandake` sthitam,

anushochasi kaakutsthah sa tvaamkushalamabraveet. 14. 55

Priyamaakhyaami te` de`va shokam tyaja sudaarunam,

asminmuhoortte` bhraatraa tvam raame`na saha sangatah. 14. 56

Samare` raavanam hatvaa raamah seetaamavaapya cha,

upayaati samriddhaarthah saseetah sahalakshmanah. 14. 57

E`vamuktto mahaate`jaa bharato harshamoorchchhitah,

papaata bhuvi chaasvasthah kaikayeepriyanandanah.14. 58

Hanumanji said, "Bharat! Ramachandra – whose chintan you are doing – is kushal. He sends His kushal to you. I have come to convey some very good news to you, so give up your sorrow! You will meet Bhagwan Shri Ramachandra within this very auspicious muhurta. He has killed Ravana, and got Sita back, and is returning successfully with her and Lakshman."'

Bharat was overwhelmed with joy – *harshamoorchhitah* – he fell in a faint. Just as a manushya loses his senses at some sudden bad news, great good news often has the same effect.

'Bharatji fell on the ground in a faint when he heard the news Hanumanji brought.

Aalingya bharatah sheeghram maartim priyavaadinam,

aanandajairashrujalaih sishe`cha bharatah kapim. 14. 59

De`vo vaa maanusho vaa tvamanukroshaadihaagatah,

priyaakhyaanasya te` saumya dadaami bruvatah priyam. 14. 60

Gavaam shatasahasram cha graamaanaam cha shatam varam,

sarvaabharanasampannaa mugdhaah kanyaastu shodasha. 14. 61

E`vamuktvaa punah praaha bharato maarutaatmajam,

bahooneemaani varshaani gatasya sumahadvanam. 14. 62

Shrinomyaham preetikaram mama naathasya keertanam,

kalyaanee bata gaathe`yam laukikee pratibhaati me`. 14. 63

E`ti jeevantamaanando naram varshashataadapui,

raaghavasya hareenaam cha kathamaaseetsamaagamah. 14. 64

Bharatji regained consciousness. He got up and embraced Hanumanji, drenching him with the tears of joy that poured from his eyes. Rama's meeting with Bharatji comes later, but the meeting of two bhaktas like Hanumanji and Bharatji was wonderful!

Bharatji said, "whether you are a Devta or a manushya, you have come here to do kripa on me! You have given me the news I have yearned for, for years! Saumya! What can I do to please you? Take a hundred thousand cows, a hundred flourishing villages, eighteen beautiful maidens dressed in beautiful garments and jewellery! Many years passed without my getting any news of Rama – today you have given me the most wonderful news! I am immersed in param-anand, to get this news of my Swami!"'

Kalyaanee bata gaathe`yam laukikee pratibhaati me`,

e`ti jeevanamaanando naram varshashataadapi.

This shloka is given several times in the Valmiki Ramayana. It says that we should never do anything to harm our jeevan; we should not die, because this message is absolutely beneficial – if a manushya lives he will get anand, even if it comes after a hundred years.

'Bharatji asked, "how did Rama meet the monkeys? Please tell me everything that has happened in detail. I have faith in what you say."'

This episode shows that when Hanumanji was flying with the parvat to take the medicinal plant needed for Lakshmanji to recover from the shakti thrown by Meghnad, he flew over Ayodhya. Bharatji shot a baan at him. Hanumanji became unconscious and fell to the ground. When Bharatji heard why he was taking the parvat, he wanted to send Hanumanji speedily on his baan. This episode is not given in the 'Adhyatma Ramayana', but it is given on some other Ramayanas. *Raamaayanaa shatakoti apaaraa* – there are countless Ramayanas, each written with a different perspective, depending on the viewpoint the bhakta wished to focus on. The sankalpa of the author is called

'kalpa-bhe`da'. If there are many authors, their sankalpas will be many. Each will present some special quality of Bhagwan!

Tattvamaakhyaahi bhadram te` vishvase`yam vachastava,

e`vamukttoatha hanumaan bharate`na mahaatmanaa. 14. 65

Aachachakshe`atha raamasya charitam kritsnashah kramaat,

shrutvaa tu paramaanandam bharato maarutaatmajaat. 14. 66

Aagnaapayachchhatruhanam mudaa yukttam mudaanvitah,

daivataani cha yaavanti nagare` raghunandana. 14. 67

Naanopahaarabalibhih poojayantu mahaadhiyah,

sootaa vaitaalikaashchaiva vandinah stutipaathakaah. 14. 68

Vaaramukhyaashcha shatasho niryaantvadyaiva sanghashah,

raajadaaraastathaamaatyaah se`naa hastyashchashvapattayah. 14. 69

Braahmanaashcha tathaa pauraa raajaano ye` samaagataah,

niryaantu raaghavasyaadya drashtum shashinibhaananam. 14. 70

'When Bharatji expressed his wish to hear everything in detail, Hanumanji narrated everything that Rama had said and done. Bharatji was filled with anand. He told Shatrughna, "go and arrange for puja to be done of every Devta in all the Mandirs in the city!"'

To do puja of many Devtas does not mean that we believe in many different Devtas. Our modern intellectuals don't understand this. The purpose of worshipping many Devtas is to remove the bhranti that there are many Devtas, and understand that the Ishwara is one, but can be worshipped in many forms. The Ishwara is not limited to any particular akara – He is beyond akara.

If we select one akara and decide that this is the Ishwara's akara, what will the other akaras be? For us, all akaras are the Prameshwara's

akaras. Thus, when all akaras are accepted as the Parameshwara, it shows the oneness of the Ishwara. It shows His poornata; whereas to state that the Ishwara is only nirakara shows limitations in Him.

Once, when I was sitting with Shri Udiya Babaji Maharaj, a man asked Baba, 'Maharaj, the Ishwara is absolutely nirakara, and only, nirakara, is it not so?' Baba said, 'then who is sakara? Is it your uncle?!'

Thus, the Ishwara is nirakara as well as sakara. It is He who manifests in a sakara form. The difference in akaras does not mean that there is any difference in the Tattva. The Tattva is not affected by the form. People accuse the followers of the Vedic Dharma – the Hindus – of having many Ishwaras, not just one Ishwara, because they do not understand the quintessence of our principle.

'Bharatji gave the aagna that puja should be done in all the Mandirs of all the Devtas in Ayodhya. All the people should be given gifts. Puja should also be done of all the vidvan purohits in the city. Different groups like the musicians, dancers, the men appointed to sing about the Raja, and others, should be called out for the celebration.'

It should not be that all the people are compelled to earn their living by working on machines. Other arts and professions should be encouraged. Some people live by their use of skilful speech, others by a variety of other talents and aptitudes. The Rajya should have scope for different arts and skills to flourish.

You may be aware of this or not, but there are men who wear a dirty dhoti-kurta to show people that they are a great tyaga-sadhak. That is a different matter. The Ishwara has given a method for social interaction in the four Vedas – the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. These have a predominance of Paraloka. All of these four Vedas have Upavedas – subordinate Vedas – that focus on this mortal world of ours. They are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gandharva Veda.

The Dhanur Veda teaches the strategy of warfare – attack, defence, retreat etc, and also how to resolve domestic disputes and political animosity. The Ayur Veda deals with physical well-being. The Gandharva Veda is about entertainment and relaxing. It is an upaveda of the Sama Veda, and includes the arts, like music, singing, dancing etc. It is not that the Vedas are only about going to Swarga and other lokas after leaving the shareer. Nor are they exclusively for Sadhus, Sanyasis and sadhakas. The Kama-Shastra is also a Shastra, dealing with sensual pleasures. The Artha Shastra deals with finance and economy. None of these Shastras should be disdained, or dismissed as being useless or lowly.

'The various groups in Ayodhya – the Soota, Vaitalik, Bandi, Stuti-paatha experts, and Varmukhya – all came to present their skills to the people, and welcome Ramachandra. Ladies of Royal and aristocratic families, the mantris, the sena – with the horses and elephants – Brahmins, the common citizens, and the Rajas of the surrounding principalities who had been invited, came to Ayodhya to welcome Ramachandra and get His darshan. Bharat said, "they are all Bhagwan's premis – don't stop anyone from coming out of their houses. Let everybody come for Bhagwan's darshan."

Bharatasya vachah shrutvaa shatrughnaparichoditaah,

alanchakrushcha nagareem mukttaaratnamayojjvalaih. 14. 71

Toranaishcha pataakaabhirvichitraabhirane`kadhaa,

alankurvanti che`shmaani naanaabalivichakshanaah. 14. 72

Niryaanti vrindashah sarve` raamadarshanalaalasaah,

hayaanaam shatashaahasram gajaabaanayutam tathaa. 14. 73

Rathaanaam shatasaahasram svarnasootravibhooshitam,

paarame`shtheenyupaadaaya dravyaanyuchchaavachaani cha. 14. 74.

At Bharat's aagna, Shatrughna arranged for public announcements to be made everywhere. The whole city was decorated with colourful festoons that were embroidered with pearls and other precious stones. Banners of all colours and sizes were hung up. Houses were decorated. Preparations of all kinds were made for the celebration of Rama's return. People came out of their houses, longing to get Rama's darshan after all these years. A hundred thousand horses, thousands of elephants, and thousands of chariots – all bedecked and bejewelled were kept ready for use. The ladies of the noble families were dressed in rich garmensts and fabulous jewelry.

Tatastu shibikaaroodhaa niryayoo raajayoshitah,

bharatah paaduke` nyasya shirasye`va kritaanjalih. 14. 75

Shatrugnasahito raamam paadachaare`na niryayau,

tadaiva drishyate` dooraadvimaanam chandrasannibham. 14. 76

Pushpakam sooryasankaasham manasaa brahmanirmitam,

e`tasmin bhraatarau veerau vaide`hyaa raamalakshmanau. 14. 77

Sugreevashcha kapishre`shtho mantribhishcha vibheeshanah,

drishyate` pashyata janaa ityaaha pavanaatmajah. 14. 78

The ladies of the aristocracy travelled in palenquins. They got off to wait for the viman to land. Bharat placed Ramachandra's padukas on his head, and walked, with Shatrughna beside him. The viman, shining like the Chandrama could be seen flying towards them. This unique viman had been created by Brahmaji's sankalpa. Janakiji was sitting in it, along with Rama and Lakshman, Sugriva, Vibhishan, Yuvaraj Angad and the mantris.

Hanumanji said, "look – everybody! You can see the viman coming!" There was a roar of excitement from the people who waited avidly. The people – women, children, men, the old and the young, cried out, "It is Rama! It is Rama! It is Rama!"'

In the Shrimad Bhagwat it is written that they called out three times, 'It is Rama!' *'Raama raama raama iti janaanaambhavat katha.'*

Tato harshasamudbhooto nihsvano divamasprishat,

streebaalayuvavriddhaanaam raamoayamiti keertanaat. 14. 79

Rathakunjaravaajisthaa avateerya maheem gataah,

dadrishuste` vimaanastham janaah somamivaambare`. 14. 80

Praanjalirbharato bhootvaa prahrishto raaghavonmukhah,

tato vimaanaagragatam bharato raaghavam mudaa. 14. 81

Vavande`` pranato raamam me`rusthamiva bhaaskaram,

tato raamaabhyanugnaatam vimaanamapatadbhuvi. 14. 82

Aaropito vimaanam tadbharatah saanujastadaa,

raamamaasaadya muditah punare`vaabhyavaadayat. 14. 83

Samutthaapya chiraaddrishtum bharatam raghunandanah,

bhraataram svaankamaaropya mudaa tam parishasvaje`. 14. 84

The people who were riding horses and elephants all got down to the ground to see the approaching viman. Their hands were folded as they gazed up at Ramachandra. As soon as Bharat saw Ramachandra up in the akash, he lay down full length on the ground in a dandavat pranam.

The viman landed at Ramachandra's aagna. Ramachandra called Bharat and Shatrughna on to the viman. They climbed up and greeted Him rapturously! Ramachandra took Bharat on to His lap lovingly – He was meeting His brother after a very long period of time. He held Bharat close to His hriday.

Tato lakshmanamaasaadya vaide`heem naama keertayan,

abhyavaadayatam preeto bharatah pre`mavihvalah. 14. 85

Sugreevam jaambavantam cha yuvaraajam tathaangadam,

maindadvividaneelaanshcha rishabham chaiva sasvaje`. 14. 86

Sushe`nam cha nalam chaiva gavaaksham gandhamaadanam,

sharabham panasam chaiva bharatah parishasvaje`. 14. 87

Sarve` te` maanusham roopam kritvaa bharatamaadritaah,

paprachchhuh kushalam saumyaah prahrishaashcha plavangamaah. 14. 88

However, Bharatji got up from Ramachandra's lap quickly, and went to Lakshman.'

Lakshman is younger than Bharat, but there is a nobility that rises above formal etiquette!

'Bharat went to Lakshman and then to Janakiji. He spoke his own name as he greeted them. Bharat was beside himself with prema and happiness.

Tatah sugreevamaalingya bharatah praaha bhakttitah,

tvatsahaaye`na raamasya jayobhoodraavano hatah. 14. 89

Tvamasmaakam chaturnaam tu bhraataa sugreeva panchamah,

shatrughnashcha tadaa raamamabhivaadya salakshmanam. 14. 90

Seetaayaashcharanau pashchaadvavande` vinayaanvitah,

raamo maataramaasaadya vivarnaam shokavihvalaam. 14. 91

Jagraaha pranatah paadau mano maatuh prasaadayan,

kaike`yeem cha sumitraam cha nanaame`taramaatarau. 14. 92

Bharatah paaduke` te` raaghavasya supoojite`,

yojayaamaasa raamasya paadayorbhakttisanyutah 14. 93

Bharat went to each person, one by one – Sugriva, Jambavan, Yuvaraj Angad, Mayand, Dvivid, Neel, Rishabh, Sushena, Nala, Gavaksha,

Gandhamadan, Sharabh, Panas, etc. He embraced them with heartfelt gratitude. All the vanars and bears assumed human forms to ensure that their claws did not hurt anybody inadvertently. They were kama-roopi, able to change their forms at will.

Everybody asked kushal-mangal of each other; they were all immersed in a divine anand. Bharat embraced Sugriva and said, "Sugrivaji! With your help Rama defeated Ravana!"'

It is not that Bharatji praised Rama and not the others, because of his partiality for his Swami! To please the Swami's mitra is also a sevak's duty. A good sevak is careful to not displease anyone who is dear to his Swami.

'"Rama killed Ravana with the help of your valour, Sugrivaji!" said Bharat. "Till now we were four brothers, but now we are five, because you are also our brother!"

Shatrughnaji greeted Rama-Lakshman lovingly. He held Sitaji's charan. Ramachandra went to His Mataji. Her face was downcast, filled with sorrow. Rama put His head at her charan and tried to comfort her. After that He went to Kaikeyi and Sumitra.'

In the episode of Chitrakoot, it was written that Ramachandra went first to Kaikeyi when she was sitting alone. He removed the dukha and remorse she was burdend with. After that He met His other two Matas.

'Bharatji put Ramachandra's charan into His padukas tenderly. His hriday was brimming with prema and bhakti.

Raajyame`tannyaasabhootam mayaa niryaatitam tava,

adya me` safalam janma falito me` manorathah. 14. 94

Yatpashyaami samaayaatamayodhyaam tvaamaham prabho,

koshthaagaaram balam kosham kritam dashagunam mayaa. 14. 95

Tvatte`jasaa jgannaatha paalayasva puram svakam,

iti bruvaanam bharatam drishtvaa sarve` kapeeshvaraah. 14. 96

Mumuchurne`trajam tuyam prashashansurmudaanvitaah,

tato raamah prahrishtaatmaa bharatam svaankagam mudaa. 14. 97

“Maharaj! This Rajya is Yours!” said Bharat. “It was entrusted to me. I managed it to the best of my ability. Today, my birth is successful, and my wish fulfilled! I see You back in Ayodhya! Your treasury, grainery, sena, and the other assets have all increased tenfold. I achieved this by Your teja. This city is Yours; now You please protect it.”

The vanars were in tears at this touching scene. Everyone was in a state of anand. Ramachandra made Bharat sit on His lap.

Yayau te`na vimaane`na bharatasyaashramam tadaa,

avaruhya tadaa raamo vimaanaagryaanmaheetalam. 14. 98

Abraveetpushpakam de`vo gachchha vaishravanam vaha,

anugachchhaanujaanaami kube`ram dhanapaalakam. 14. 99

Raamo vasishthasya guroh padaambujam natvaa yathaa de`vaguroh shatkrituh,

dattvaa mahaarhaasanamuttamam gurorupaavive`shaatha guroh sameepatah. 14. 100

Then, they went in the viman to the Ashram where Bharat had stayed during the period of Rama’s vanavas. Ramachandra got down with the others and then gave the viman the aagna to go back to Kuber. The viman belonged to Kuber; Ravana had taken it from him by force.’

It is not right that the Guru comes to welcome his disciple back. The disciple should go to the Guru.

‘Ramachandra went to Guru Vasishtha and bowed down to him the way Indra bows down to Devguru Brihaspati. Then He presented a beautiful, high asana to His Guruji. It was a splendid asana, made at considerable cost. Guru Vasishtha sat on the asana with great

pleasure. Rama sat down at his feet. There was no pride in Him that He was the Raja!'

If a person has no scope for folding his hands to anybody in his jeevan, it becomes a big burden. One day, when I was at Vrindavan, lying down on a chatai, a renowned vidvan came to meet me. He embraced me and began to weep. 'We will talk later,' he said. 'I get no chance to weep. My shareer is full of unshed tears. Let the tears come out first, then we will talk.' There was no scope in his jeevan to open his heart to anybody, or indulge in grief.

Shri Ramachandra is sakshat Sarveshwara – He is the Parameshwara, the Maheshwara! Even in His jeevan there is one place where He can do namaskara, and say what is in His heart, and sit at a lower level. Equality is not possible without being able to sit at a lower level. If a person always sits at a higher level, how can there be equality?

Yuddha Kanda

The Fifteenth Sarga

Shri Rama's Rajyabhisheka

Shreemahaade`va uvaacha

Tatastu kaike`yeeputro bharato bhakttisanyutah,

shirasyanjalimaadhaaya jye`shtham bhraataramabraveet. 15. 1

Maataa me` satkritaa raamadattam raajyam tvayaa mama,

dadaami tatte` cha punaryathaa tvamadadaa mama. 15. 2

Ityuktvaa paadayorbhaktyaa saashaatangam pranipaatya cha,

bahudhaa praarthayaamaasa kaike`yyaa gurunaa saha. 15. 3

Tathe`ti pratijagraaha bharataadraajyameeshvarah,

maayaamaashritya sakalaam narache`shtaamupaagatah. 15. 4

'Bharatji told Ramachandra, in the presence of Guruji, "Maharaj! You gave great respect to my Mataji – such respect for a step-mother is generally never seen in this jagat. You obeyed her aagna and gave the Rajya to me, and went away to the van. I obeyed the aagna of my elder brother and looked after the Rajya as commanded by You. Now, just as You left for the van with ther instructions that I was to look after the Rajya, I hand the Rajya back to You." Bharat prostrated at Ramachandra's charan in a sashtanga dandavat.

Kaikeyi came. She told Ramachandra, "Ramachandra! If You don't accept the Rajya now, how will we live?"

Guruji told Ramachandra, "Rama, You must accept the Rajyta now!"

Ramachandra accepted the Rajya.

Svaaraajyaanubhavo yasya sukhagnaanaikaroopinah,

nirastaatishayaanandaroopinah paramaatmanah. 15. 5

Maanushe`na tu raajye`na kim tasya jagadeeshituh,

yasya bhroobhangamaatre`na trilokee nashyati kshanaat. 15. 6

Yasyaanugrahamaatre`na bhavantyaakhandalashriyah,

leelaasrishtamahaasrishte`h kiyade`tadramaapate`h. 15. 7

Tathaapi bhajataam nityam kaamapooravidhitsayaa,

leelaamaanushade`he`na sarvamapyanuvartate`. 15. 8

What is the worth of a Rajya over manushyas, for Rama, who experiences the sukha of svarajya, is Sacchidananda, and whose bliss surpasses every other kind of sukha? Bhagwan Rama can, just by frowning, destroy all the three lokas at will! The riches of Indra are created and lost at His wish. This entire cosmos is nothing but His leela. For Him, what is a Rajya of the martya-loka?

Ramachandra accepted the Rajya of Ayodhya to please Bharat and Kaikeyi, and to show this part of His leela to His bhaktas.

Tatah shatrughnavachanaannipunah shmashrukrintakah,

sambhaaraashchaabhishe`kaarthamaaneeta raaghavasya hi. 15. 9

Poorvam tu bharate` snaate` lakshmane` cha mahaatmani,

sugreeve` vaanare`ndre` cha raakshase`ndre` vibheeshane`. 15. 10

Vishodhitajatah snaatashchitramaalyaanule`panah,

mahaarhavasanope`tastasthau tatra shriyaa jvalan. 15. 11

Pratikarma cha raamasya lakshmanashcha mahaamatih,

kaarayaamaasa bharatah seetaaya raajayoshitah. 15. 12

Bharatji gave the aagna to Shatrughna, and Shatrughna sent for expert barbers – *shmashrukrintakah* – expert in trimming and dressing hair, moustaches and beards.

All the items required for the abhishek were gathered. Rama said, “Bharat will bathe first, and dress in finery; then Lakshman, then Sugriva, and then Vibhishan. I will have My snan after they have had theirs.” This is Rama’s nobility!’

There was a very large family that lived close to my village. The head of the family had a niyam – he would eat only after every other memper of the family had eaten their meal. The family expanded – they were seventy five people in the family at the time I speak of, and they all ate together with the food being cooked in one kitchen. This gentleman kept note of who had eaten and who was left, and had his meal only after each one had eaten. It is the nature of elders to look after the younger family members.

‘The jatas were washed, combed and trimmed. They were all bathed and anointed with fragrant unguents, and dressed elegantly, and wore gorgeous ornaments. They looked fresh and magnificent. Lakshman and Bharat did Ramachandra’s seva themselves. Sitaji’s seva was done by the Ranis and aristocratic ladies who had been invited to Ayodhya for the abhishek.

Mahaarhavastraabharanairalashchakruh sumadhyamaam,

tato vaanarapatneenaam sarvaasaame`va shobhanaa. 15. 13

Akaarayata kausalyaa prahrishtaa putravatsalaa,

tatah syandanamaadaaya shatrughnavachanaatsudheeh. 15. 14

Sumantrah sooryasankaasham yojayitvaagratah sthitah,

aaruroha ratham raamah satyadharmaparaayanah. 15. 15

Sugreevo yuvaraajashcha hanumaanshcha vibheeshanah,

snaatvaa divyaambaradharaa divyaabharanabhooshitaa. 15. 16

Raamamanveeyuragre`cha rathaashvagajavaahanaah,

sugreevapatnayah seetaa cha yayuryaanaih puram mahat. 15. 17

Everyone was dressed up beautifully in rich garments and fabulous jewellery. Kausalya attended personally to the patnis of the vanars who had come from Kishkindha. She was filled with gratitude for the vanar sena who had fought so valilantly for her son, when even Bharat and Shatrughna were not with Him. Kausalya was filled with anand.

Sumantra brought a magnificent ratha at Shatrughna's aagna. Ramachandra sat in it. Sugriva, Yuvaraj Angad, Hanuman and Vibhishan followed. There were horses and elephants to convey everybody to Ayodhya. Sita and all the ladies went in palenquins.

Vajrapaaniryathaa de`vairharitaashvarathe` sthitah,

prayayau rathamaasthaaya tathaa raamo mahatpuram. 15. 18

Saarathyam bharatashchakre` ratnadandam mahaadyutih,

shve`taatapatram shatrughno lakshmano vyajanam dadhe`. 15. 19

Chaamaram cha sameepastho nyaveejayadarindamah,

shashiprakaasham tvaparam jagraahaasuranaayakah. 15. 20

Divijaih siddhasanghaishcha rishibhirdivyadarshanaih,

stooyamaanasya raamasya shushruve` madhurahvanih. 15. 21

Ramachandra's chariot led the way, the way Indra goes first, followed by the Devtas. Bharat drove the horses of Rama's chariot as His sarathi. Shatrughna held the ceremonial umbrella over Rama. This had a gold rod studded with precious stones. Lakshman, Sugriva and Vibhishan waved the ceremonial fly whisks behind Rama. Devtas showered flowers from above. The sound of people doing Bhagwan Rama's stuti resounded in the air.

Maanusham roopamaasthaaya vaanaraa gajavaahanaah,

bhe`reeshankhaninaadaishcha mridangapanavaanakaih. 15. 22

Prayayau raaghavashre`shthastaa pureem samalankritaam,

dadrishuste` samaayaantam sadhavam puravaasinah. 15. 23

The vanars had transferred themselves into manushya forms. They travelled on the backs of the elephants. Musical instruments like the bheri, shankha, mridanga, etc were played. The auspicious sound of the pravav – Oum – could be heard on all sides, as Ramachandra entered Ayodhya. The city was decorated elaborately. Ramachandra's coming meant that He had concented to accept the Rajya.

Durvadalashyaamatanum
mahaarhakireetaratnaabharanaanchitaangam,

aarakttakanjaayatalochanaantam drishtvaa yayurmodamateeva punyaah. 15. 24

Vichitraratnaanchitasootranaddhapeetammbaram
peenabhujaantaraalam,

anarghyamukttaafaladivyahaarairvirochamaanam raghunandanam prajaah. 15. 25

Sugreevamukhyairharibhih prashaantairnishe`vyamaanam ravitulyabhaasam,

kastoorikaachandanaliptagaatram
niveetakalpadrumapushpamaalam. 15. 26

Bhagwan Ramachandra's shareer has a blueish hue like the durva grass. His crown was studded with precious gems, as were His other ornaments. His eyes were slightly reddened with prema. The sight of Ramachandra filled the people with exhileration. His pitambara had pearls and other stones stitched onto it. He was accompanied by Sugriva and other bhaktas. Kasturi chandan had been anointed on His shareer. He was radiant, like the surya! A garland of flowers adorned His chest.

Shrutvaa striyo raamamupaagatan mudaa praharshave`gotkalitaananashriyah,

apaasya sarvam grihakaaryamaahitam harmyaani che`vaaruruhuh svalankritaah. 15. 27

Drishtvaa harim sarvagutsavaakritim pushpaih kirantyah smitashobhitaananaah,

drigbhih punarne`tramanorasaayanam svaanandamoortim manasaabhire`bhire`. 15. 28

Filled with anand, the housewives left their household tasks and ran up to the terrace to see the procession. They had dressed up beautifully for the occasion. They threw down flowers on Shri Ramachandra, beaming with joy, as they did His darshan. They embraced Him in their hriday.

Raamah smitastrigdhadrishaa prajaastathaa pashyanprajaanaatha ivaaparah prabhuh,

shanairjagaamaatha pituh svalankritam graham mahe`ndraalayasannibham harih. 15. 29

Pravishya ve`shmaantarasansthito mudaa raamo vavande` charanau svamaatuh,

raama sarvaah pitriyoshitah prabhurnaama bhaktyaa raghuvanshake`tuh. 15. 30

Rama proceeded slowly, looking at His praja with great prema. Then He went into His pitaji's mahal, which was as grand as Indra's mahal in Swarga. He did not sit in the chamber Dashrathji used, but went into another chamber and sat there. He touched the charan of His Mata Kausalya, and then the charan of the other Matas. He praised them with great bhakti.

Tato bharatamaahe`dam raamah satyapraakramah,

sarvasampatsamaayukttam mama mandiramuttamam. 15. 31

Mitraaya vaanare`ndraaya sugreevaaya pradeeyataam,

sarve`bhyah sukhavaasaartham mandiraani prakalpayah. 15. 32

Raame`naivam samaadishto bharatashcha tathaakarot,

uvaacha cha mahaate`jaah sugreevam raaghavaanujah. 15. 33

Raaghavasyaabhishe`kaartham chatuhsindhujalam shubham,

aane`tum pre`shayasvaashu dootaanstvaritavikramaan. 15. 34

Pre`shayaamaasa sugreevo jaambavantam marutsutam,

angadam cha sushe`nam cha te` gatvaa vaayuve`gatah. 15. 35

Rama's words to Bharat show His gunas of gratitude and generosity. "The mahal I used to live in should be given to Sugriva," He told Bharat. Bhagwan Rama had no thought for His own comfort; His priority was the comfort and convenience of His bhaktas. "Let Sugriva stay there and use all its comforts and facilities."

Ramachandra told Bharat what He wanted. "Arrange for comfortable dwellings for each of My comrades to live indepedantly." Bharat carried out His aagna enthusiastically. He also asked Sugriva if he could arrange to get water from four samudras, as this was required for Ramachandra's Rajyabhishek. Sugriva immediately sent Jambavan, Hanumanji, Angad and Sushena to the four samudras and get the sea water from there.

Jalapoornaan shaatakumbhakalashaanshcha samaanayan,

aaneetam teerthasalilam shatrughno mantribhih saha. 15. 36

Raaghavasyaabhishe`kaartham vasishthaaya nyave`dayat,

tatastu prayato vriddho vasishto braahmanaih saha. 15. 37

Raamam ratnamaye` peethe` saseetam sannyave`shayat,

vasishtho vaamade`vashcha jaabaalirgautamastathaa. 15. 38

Vaalmeekishcha tathaa chakruh sarve` raamaabhishe`chanam,

kushaagratulaseeyukttapunyagandhajalairmudaa. 15. 39

Abhyashinjan raghushre`shtham vaasavam vasavo yathaa,

ritvagbharbraahmanaih shre`shthaih kanyaabhih sthitaih. 15. 40

Sarvaushadhirasaishchaiva daivatairnabhasi sthitaih,

chaturbhirlokapaalaishcha stuvadbhih saganaistathaa. 15. 41

The four vanars went with the speed of the vayu and came back, carrying water from the four samudras in gold kalashas. Shatrughna and the mantris requested Shri Vasishtha to proceed with the ceremony. Vasishthaji was a great vidvan. He was enriched by all gunas. Accompanied by other vidvan Brahmins, he seated Ramachandra and Sita on a gold simhasana that was studded with gems. Vasishtha, Vamdev, Jabali, Gautam, and Valmiki began to Rajyabhishek ceremony.

Tulsi leaves were put in fragrant water from four pavitra Tirthas. This was sprinkled on Shri Ramachandra, using blades of kusha grass, the way Indra's abhishek is done by Vasu. Great Ritvigs, superior Brahmins, young maidens, mantris, and Devtas – sitting in their vimans – all showered various kinds of herbal leaves and flowers on Ramachandra. The four Lokapals who ruled over different lokas, came to do Ramachandra's stuti.

Chhatram cha tasya jagraaha Shatrughnah paanduram shubham,

sugreevaraakshase`ndrau tau dadhatuh shve`tachaamare`. 15. 42

Maalaam cha kaanchaneem vaayurdadau vaasavachoditah,

sarvaratnasamaayukttam manikaanchanabhooshitam. 15. 43

Dadau haaram nare`ndraaya svayam shakrastu bhakttitah,

prajagurde`vagandharvaam nanritushchaapsaroganaah. 15. 44

Shatrughna held the chhatra – the ceremonial umbrella over Ramachandra and Sita. Sugriva and Vibhishan held the chanvars, waving them to blow flies away. Vayu Devta – prompted by Indra –

came and made an offering of an elaborate gold necklace to Ramachandra. The necklace was studded with many precious gems. The Devtas and Gandharvas began to sing, and Apsaras began to dance.

De`vadudndubhayo ne`duh pushpavrishtih papaata ravaat,

navadoorvaadalashyaamam padmapatraayate`kshanam. 15. 45

Ravikotiprabhaayukttakireete`na viraajitam,

kotikandarpalaavanyam peetaambarasamaavritam. 15. 46

Divyaabharanasampannam divyachandanale`panam,

ayutaadityasankaasham dvibhujam raghunandam. 15. 47

Vaamabhaage` samaaseenaam seetaam kaanchanasannibhaam,

sarvaabharanasampannaam vaamaanke` samupasthitaam. 15. 48

Rakttopalakaraambhojaam vaame`naalinggya sansthitam,

sarvaatishayashobhaadhyaam drishtvaa bhakttisamanvitah. 15. 49

Umayaa sahito de`vah shankaro raghunandanam,

sarvade`vaganairyukttah stotum samupachakrame`. 15. 50

The kettledrums of the Devtas began to beat. Flowers were showered down from the akash. Shri Ramachandra sat on the throne of Ayodhya, blue-hued, lotus-eyed, and radiant like the surya! He wore a dazzling crown of gold, studded with precious gems. He looked terribly handsome, adorned by a pitambara and gorgeous jewellery. The chandan applied to His shareer added to His natural lustre. Sitaji sat beside Him on the simhasan, holding a red lotus flower. It was a divine sight. Everybody was filled with bhakti and prema.

Shankar Bhagwan came with Uma, Parvati at that time. He began to do Bhagwan Rama's stuti along with the other Devtas.

Shreemahaade`va uvaacha

Namoastu raamaaya sashakttikaaya neelotpalashyaamalakomalaaya,

kireetahaaraangadabhooshanaaya simhaasanasthaaya mahaaprabhaaya. 15. 51

Tvamaadimadhyaantaviheenam e`kah srijasyavasyatsi cha lokajaatam,

svamaayayaa te`na na lipyase` tvam yatsve` sukhe`ajasraratoanavadyah. 15. 52

Leelaam vidhatse` gunasamvritastvam prapannabhakttaanuvidhaanahe`toh,

naanaavataaraih suramaanushaadyaih prateeyase` gnaanihire`va nityam. 15. 53

"Namaskara to Shri Ramachandra and Sita! You are like a tender, freshly bloomed blue lotus, wearing a crown, necklace, and other ornaments. Namaskara to You! Namaskara to You both, seated on the simhasana, shining with a divine brilliance. Prabhu! You have no adi, no madhya, and no anta – You are one!"'

Please understand this point – that, which has no adi has no anta; nor does it have a madhya. And that, which has a madhya, has an adi and an anta. If the kalpana of kaala is attached to the Paramatma – or, you can say that if the kaala is considered to be greater than the Ishwara – only than can the kalpana of the Ishwara's having an adi and an anta be made. If kaala is not considered greater than the Ishwara, how can the adi-anta of the Ishwara be imagined?

The Ishwara has no adi, no madhya, and no anta. It is He, who becomes this whole srishti. He protects this srishti, and then He swallows it. Nowhere is He attached to the srishti through Maya. He is param-anand-ghana – filled with paramanand! He is immersed in paramanand and free of Maya and other doshas.

‘“He Prabhu! You make the rules of leela according to the gunas.

Why do You do this?

You assume many Avatars. Sometimes You seem to be a manushya, and sometimes a Devta.You give great anand to Your sharanagata bhaktas. Only the Gnanis recognize You in whichever form You choose to assume.

If a child is taught to recognize gold in an ingot, he won’t recognize it when it is in the form of a bangle or some other item of jewellery. However, if he is taught to recognize it in the ornaments made of gold he will recognize gold in all forms. This is why Gnanis understand that it is Bhagwan who appears in all forms. They know that You have not created this srishti by taking the help of the jada Prakriti, chitta, vignan, etc.

Svaanshe`na lokam sakalam vidhaaya tam vibharshi cha tvam tadadhah faneeshvarah,

uparyadho bhaanvanilodupaushadhipravarsharoopoavasi naikadhaa jagat. 15. 54

Tvamiha de`habhritaam shikhiroopah pachasi bhukttamashe`shamajasram,

pavanapanchakaroopasahaayo jagadakhandamane`na bibharshi. 15. 55

Chandrasooryashikhimadhyagatam yat te`ja eesha chidashe`shatanoonaam,

praabhavattanubhritaamiva dhairyam shauryamaayurakhilam tava sattvam. 15. 56

Tvam virinchishivavishnuvibhe`daat kaalakarmashashisooryavibhaagaat,

vaadinaam prithagive`sha vibhaasi brahma nishchitamananyadihaikam. 15. 57

Matsyaadirope`na yathaa tvame`kah shrutau puraane`shu cha lokasiddhah,

tathaivasarvam sadasadvibhaagastvame`va naanyadbhavato vibhaati. 15. 58

Bhagwan is everywhere – above, below, and on all sides. It is He, in the roop of the Shesha and the surya, vayu, chandrama, aushadhi, and rain. He manifests in innumerable forms, and it is He, in the form of the jagat.

It is You, Prabhu, who is present in the form of the agni in all shareers. As Vaishvanara You digest the food consumed by people and other beings. You become the prana and the apana vayus, and hold this jagat in an unbroken form.

You stay in the chandrama, surya, and agni; You are chetan swarup and Gnan swarup. The objects of Gnan seem to change, but Gnan doesn't change.

All the dhairya in the sansara, all the shaurya, and aayu, is the satta of the Paramatma. The difference of Viranchi (Brahma), Shiva, and Vishnu; the departments of kaala, karma, chandrama, and surya; and the different vadis who argue and debate with each other on theological principles, have different perceptions of You, but You are certainly Brahm-swarup! Nothing exists, but You!

Everybody has an equal right to do everything about the Ishwara depending on their understanding.

'*Vadanti chaitat kavayaam yathaarucham'* – nobody can say that the Ishwara is not this. You manifest in the forms of Kachhap, Nrisimha, Varaha, etc, and You have manifested as this entire prapanch.

When there is no separation in the Ishwara, in the forms of a fish and a tortoise, how can there be separation in His form as the earth, water, fire, women and men? Everything that is created in this srishti, and

will be created in future – what is visible and what is invisible – is all the Paramatma's swarup.

Yadyatsamutpannamanantasrishtaavutpatsyate` yachcha bhavachcha yachcha,

na drishyate` sthaavarajangamaadau tvayaa vinaatah paratah parastvam. 15. 59

Tattvam na jaananti paraatmanaste` janaah samastaastava maayayaatah,

tvadbhakttase`vaamalamaanasaanaam vibhaati tattvam parame`kamaisham. 15. 60

Brahmaadayaste` na viduh svaroopam chidaatmatattvam bahirarthabhaavaah,

tato budhastvaamidame`va roopam bhaktyaa bhajanmukttimupaityadukhah. 15. 61

Everything that is perceived in this srishti is nothing but You! It is You, who appears as all things. Apart from this vignan, there is no other vignan for the absolute removal of raaga-dvesha. If the Ishwara is within, there will be dvesha outside. If the Ishwara is nirakara, there will be dvesha for the sakara. The kalpana of removing raaga-dvesha from the hriday os the manushya is futile if anything exists, except the Paramatma.

Those who don't know Your Tattva accept the existence of other Tattvas. They are lost in the coils of Maya. A person whose mana has become nirmal by doing seva of Your bhaktas becomes aware of Your Tattva. Even Brahmaji and the other Devtas do not know Your swarup, because they consider the objects outside to be real."'

This point is also given in the Bhagwat, that those who consider the world outside to be real are unable to see within.

‘“They can’t understand that it is the one adhishthana – the sva-prakash Paramatma – who is everything. That is why the vidvans do bhajan of this roop of Yours, and get Mukti.”

Aham bhavannaama grinkritaartho vasaami kaasyaamanisham bhavaanyaa,

mumoorshamaanasya vimukttaye`aham dishaami mantram tava raama naama. 15. 62

Imam stavam nityamananyabhaktyaa shrinvanti gaayanti likhanti ye` vai,

te` sarvasaukhyam paramam cha mabdhvaa bhavatpadam yaantu bhavatprasaadaat. 15. 63

Bhagwan Shankar told Ramachandra, “I became kritartha by taking Your name day and night, along with Bhavani. I stay in Kashi, giving updesh of Your name to the people who die in Kashi. Any manushya who sings, or does shravan of this stotra with bhakti will get every kind of sukha, and reach Your pada.”

Indra uvaacha

Rakshoadhipe`naakhilade`va saukhyam hritam cha me` brahmavare`na de`va,

punashcha sarva bhavatah prasaadaat praaptam hato raakshasadushtashatruh. 15. 64

De`vaauchuh

Hataa yagnabhaagaa dharaade`vadattaa muraare` khale`naadidaitye`na vishno,

hatoadya tvayaa no vitaane`shu bhaagaah puraavadbhavishyanti yushmatprasaadaat. 15. 65

Indraji said, “Maharaj! Brahmaji gave such a vara to Ravana that this Raja of the Rakshasas was able to snatch away all our sukha. Now he is killed, by Your kripa, and our sukha is restored to us.”

The Devtas said, “we were deprived of our rightful portions of the offering made in the Yagnas. All the offerings made in our name – *indraaya svaaha, varunaaya svaaha etc* – were taken by Ravana. Now, we will get our de as before, by Your kripa.”

Pitara uchuh

Hatoadya tvayaa dushtadaityo mahaatman gayaadau narairdattapindaadikaannah,

balaadatti hatvaa griheetvaa samastaanidaaneem punarlabdhasattvaa bhavaamah. 15. 66

Yakshaa uchuh

Sadaa vishtikarmanyane`naabhiyukttaa vahaamo dashaasyam balahuhkhayukttaah,

duraatmaa hato raavano raaghave`sha tvayaa te` vayam dukhajaataadvimukttaah. 15. 67

The Pitars said, “Ravana would forcibly take away the offerings our descendants made for us, Maharaj! It is good You killed him!”

The Yakshas said, “This wicked Ravana made us work for him for free! He made us carry his palanquin, but never paid us. You did a very good thing by maling us free of the dukha of serving him.”

Gandharva uchuh

Vayam sangeetanipunaa gaayantaste` kathaamritam,

aanandaamritasandohayukttaah poornaah sthitaah puraa. 15. 68

Pashchaaduraatmanaa raama raavanonaabhividrutaah,

tame`va gaayamaanaashcha tadaaraadhanatatparaah. 15. 69

Sthitaastvayaa paritraataa hatoayam dushtaraakshasah,

e`vam mahoragaah siddhaah kinnaraa marutatastathaa. 15. 70

Vasavo munayo gaavo guhyakaashcha patatrinah,

saprajaapatayashchaite` tathaa chaapsarasaam ganaah. 15. 71

Sarve` raamam samaasaadya drishtvaa ne`tramahotsavam,

stutvaa prithak prithak sarve` raaghave`naabhivanditaah. 15. 72

The Gandharvas said, “we are expert in music and dance. We used to sing Your katha, and remained immersed in the amrita of anand. Ravana forced us to give this up. You did a very good thing by killing him!”

This is how all the different beings – like the Maharag, Siddha, Marudgana, Vasu, Muni, cows, birds, Guhyakas, Prajapatis and Apsaras came turn by turn and did pranam to Ramachandra. They presented gifts, and saw His Paramananda swarup, and did His stuti.

Yayuh svam svam padam sarve` brahmarudraadayastathaa,

prashansanto mudaa raamam gaayantastasya che`shtitam. 15. 73

Vyaayantastvabhishe`kaardram seetaalakshmanasanyutam,

simhaasanastham raaje`ndram yayuh sarve` Hridi sthitam. 15 74

Khe` vaadye`shu dhvanatsu pramuditahride`vairvrindaih stuvadbhirvarshadbhih pushpavrishti divi muninikaraireedyamaanah samantaat,

raamah shyaamah prasannasmitaruchiramukhah sooryakotiprakaashah seetaasaumitrivaataatmajamuniharibhih se`vyamaano vibhaati. 15. 75.

Then they took leave of Rama and went back to their respective realms. Brahma, Rudra and the other Devtas would praise Rama, sing of His leelas, and meditate on His form as He sat with Sita on the

Rajsimhasan, while His Rajyabhishek was being done. They established this image of Shri Sita-Rama in their hriday.'

Seated on the Rajsimhasan are Bhagwan Shri Sita-Rama. Musical instruments are being played in the akash. The Devtas, filled with anand, are doing Bhagwan's stuti. Blue-hued Ramachandra is smiling. His beautiful lotus-like face is glowing. Sitaji is sitting on one side and Lakshman on the other side of Ramachandra. Hanumanji is on the third side and Vasisthaji on the fourth side of Shri Rama. The vanars are gathered before them.

We are doing the darshan of this Ramachandra!

Yuddha Kanda

The Sixteenth Sarga

Bidding farewell to the vanars; praise of this granth.

Shreemahaade`va ivaacha

Raame`abhishiktte` raaje`ndre` sarvalokasukhaavahe`,

vasudhaa sasyasampanna falavanto maheeruhaah. 16. 1

Gandhaheenaani pushpaani gandhavanti chakaashire`,

sahasrashatamashvaanaam dhe`nunaam cha gavaam tathaa. 16. 2

Dadau shatavrishaanpoorvam dvije`bhyo raghunandanah,

trinshatkoti suvarnasya braahmane`bhyo dadau punah. 16. 3

Vastraabharanaratnaani braahmane`bhyo mudaa tathaa,

sooryakaantisamaprakhyaam sarvaratnamayeem srajam. 16. 4

Sugreevaaya dadau preetyaa raaghavo bhakttavatsalah,

angadaaya dadau divye` hyangade` raghunandanah. 16. 5

Chandrakotiprateekaasham maniratnavibhooshitam,

seetaayai pradadau haram preetyaa raghukulottamah. 16. 6

'The whole world was immersed in sukha on the joyful occasion of Ramachandra's Rajyabhishek. Grain began to grow on the ground and fruit on trees. Fragrance came back to the prithivi. Bhagwan Shri Rama did daan.'

The fruit of wealth is that it is used for meeting our needs and the needs of others. If wealth remains unused, hoarded, and wasted, it loses its utility. If no daan is given, and no study of our Veda-Sastras is undertaken, rituals like Yagna-Yaag will no longer be done. When Brahmins see that people have no inclination to support these

activitites, it becomes the duty of the Raja to ensure a livelihood for Brahmins, so that they, too, can be sukhi.

'Brahmins were given daan, horses and young cows who had just given birth to their first calves. They were also given hundreds of oxen. Three billion gold coins were distributed in daan.

Bhagwan Ramachandra gave Sugriva costly garments and beautiful ornaments. Bhagwan is bhakta-vatsal; He loves His bhaktas like a mother loves her children. He gave Angad an *angada* – a gorgeous arm-band, and then He placed a long necklace of gold lovingly on Sitaji's neck.

Avamuchyaatmanah kanthaaddhram janakanandinee,

avaikshata hareensarvaan bhartaaram cha muhurmuhuh. 16. 7

Raamastaamaaha vaide`heemingitagno vilokayan,

vaide`hi yasya tushtaasi de`hi tasmai varaanane`. 16. 8

Hanoomate` dadau haaram pashyato raaghavasya cha,

te`na hare`na shushubhe` maarutirgaurave`na cha. 16. 9

Raamoapi maarutim drishtvaa kritaanjalimupasthitam,

bhaktyaa paramayaa tushta idam vachanamabraveet. 16. 10

Janakanandini Sitaji took off the necklace and began to look around. Bhagwan Shri Ramachandra is quick to understand people's thoughts. He said, "Vaidehi, give the haar to whoever you are especially pleased with." Sitaji called Hanumanji and before everyone present she gave the golden necklace to him. For Hanumanji it was his Mataji's prasad! He put it on.'

The tale of Hanumanji breaking the beads to see if Rama-naam was written inside is not given here.

'Bhagwan Ramachandra was very happy with Sitaji's choice. He said:

Hanoomanste` prasannoasmi varam varaya kaankshitam,

daasyaami de`vairapi yaddurlabham bhuvanatraye`. 16. 11

Hanumaanapi tam praaha natvaa raamam prahrishtadheeh,

tvannaama smarato raama na tripyati mano mama. 16. 12

Atastvannaama satatam smaran sthaasyaami bhootale`,

yaavatsthaasyati te` naama loke ` taavatkale`varam. 16. 13

Mama tishthatu raaje`ndra varoayam me`abhikaankshitah,

raamastathe`ti tam praaha mukttastishtha yathaasukham. 16. 14

Kalpaante` mama saayujyam praapsyase` naatra sanshayah,

tamaaha jaanakee preetaa yatra kutraapi maarute`. 16. 15

'Hanuman! I am very pleased with you. Ask for any vara – I can give you that, which is difficult for even Devtas to get."

Hanumanji did namaskara. He said, "Maharaj! I ask for only one thing – *tvanaama smarato raama na tushyati mano mama* – I should go on doing smaran of Your name, Rama! Rama! Rama! But my mana should never get tired of taking Your name! I will live as long as Your name is taken on this earth."'

Tvannaama smarato raama na tripyati mano mama,

atastvannaama satatam smaran sthaasyaami bhootale`.

It is not that Hanumanji insisted on going with Rama. Bhagwan also wants His name to be taken eternally, because if people stop taking Rama-naam, Hanumanji will not stay alive. Bhagwan can never want that Hanumanji doesn't live!

'Rama said, "it will be as you say. Become jeevan-mukta and live with anand! When this kalpa ends you will get My sayujya and you will always be with Me. There is no doubt about this!"

Janakiji was extremely pleased to hear this. She told Hanumanji, "Hanuman, wherever you are, bhoga will come to you at my aagna."

Sthitam tvaamanuyaasyanti bhogaah sarve` mamaagnayaa,

ityuktto maarutistaabhyaameeshvaraabhyaam prahrishtadheeh. 16. 16

Aanandaashrupareetaaksho bhooyo bhooyah pranamya tau,

krichchhraadyayau tapastaptum himavantam mahaamatih. 16. 17

Tato guham samaasaadya raamah praanjalimabraveet,

sakhe` gachchha puram ramyam shringave`ramanuttamam. 16. 18

Maame`va chintayannityam bhunkshva bhogaannijaarjitaan,

ante` mamaiva saaroopyam praapsyase` tvam na sanshayah. 16. 19

Ityuktvaa pradadau tasmai divyaanyaabharanaani cha,

raajyam cha vipulam dattvaa vignaanam cha dadau vibhuh. 16. 20

Thus, both Sita and Rama gave varadaans to Hanumanji. Tears poured from Hanumanji's eyes. He did pranam again and again. Then he went off to the Himalaya to do tapasya.'

In some books it is written that Hanumanji stayed on at Ayodhya with Rama, and at the end Rama made him the Raja of Ayodhya. Some say that Rama's sons – Luv and Kush – were crowned on the throne of Ayodhya.

'After that, Ramachandra walked up to Guha. Guha stood up with his hands folded respectfully. Rama told him, "Mitra! Go back to Shringaverpur now. Do My chintan and enjoy the bhoga given by your prarabdha. Ultimately, you will get My saroopya – your form will become just like Mine. There is no doubt about this." Ramachandra presented Guha with beautiful ornaments and extended his kingdom. He also gave vignan to Guha.

Raame`naalingato hrishto yayau svabhavanam guhah,

ye` chaanye` vaanaraah shre`shthaa ayodhyaam amupaagataah. 16. 21

Amoolyaabhaaranairvastraih poojayaamaasa raaghavah,

sugreevapramukhaah sarve` vaanaraah savibheeshanaah. 16. 22

Yathaarha poojitaaste`na raame`na paramaatmanaa,

prahrishtamanasah sarve` jagmure`va yathaagatam. 16. 23

Sugreevapramukhaah sarve` kishkindhaam prayayurmudaa,

vibheeshanastu sampraapya raajyam nihritakantakam. 16. 24

Raame`na poojitah preetyaa yayau lankaamaninditah,

raaghavo raajyamakhilam shashaasaakhilavatsalah. 16. 25

Shri Guhaji went to Shringaverpur in a state of paramanand! Bhagwan Shri Ramachandra had embraced him! Similarly, Sugrivaji and the other vanars were also honoured by Rama. They all left in a state of supreme anand, fully content with the prema and appreciation they had received from Ramachandra.

Rama started to rule His Rajya with a deep vatsalya for His praja.

Anichchhannapi raame`na yauvaraajye`abhishe`chitah,

lakshmanah parayaa bhaktyaa raamase`vaaparoabhavat. 16. 26

Raamastu paramaatmaapi karmaadhyakshoapi nirmalah,

kartritvaaviheenoapi nirvikaaroapi sarvadaa. 16. 27

Svaanande`naapi tushtah san lokaanaamupade`shakrit,

ashvame`dhaadiyagnaishcha sarvairvipuladakshinaih. 16. 28

Ayajatparamaanando maanusham vapuraashritah,

na paryade`vanvidhavaa na cha vyaalakritam bhayam. 16. 29

Na vyaadhijam bhayam chaaseedraame` raajyam prashaasati,

loke` dasyubhayam naaseedanartho naasti kahchana. 16. 30

Neither Bharat nor Shatrughna gave their consent for being made the Yuvaraj. Neither did Lakshman, but he gave in to Ramachandra's

insistence. Thus, Rama became the Raja and Lakshman the Yuvaraj of Ayodhya. Lakshman did Rama's seva with great bhakti.'

Rama is the Paramatma, and the Swami of all the karmas done in the whole world, but there is no karatapana in Him. He has no sutble ego of being the karta of any karma. If anybody wonders how a Gnani can stay as an akarta-abhokta after getting Gnan, the example of Rama is before them, because Rama was, Himself, nitya, siddha and a Gnani.

'In spite of being free of the subtle ego of being the karta and bhokta, nirvikar and content in His Atma-anand, Rama did great Yagnas. This was done to give an upadesh to His praja. He gave lavish dakshina to the Brahmins and vidvans. No woman became a widow during Rama's reign; why should women weep? There was no fear of illness or death by snake bite during the time when Ramachandra ruled Ayodhya.When there is no wickedness there is no fear, no thieves, no dacoits, and no misfortune.

Vriddhe`su satsu baalaanaam naaseenmrityubhayam tathaa,

raamapoojaaparaah sarve` sarve` raaghavachintakaah. 16. 31

Vavarshurjaladaastoayam yathaakaalam yathaaruhi,

prajaah svadharmanirataa varnaashramagunaanvitaah. 16. 32

Aurasaaniva raamoapi jugopa pitrivatprajaah,

sarvalakshanasanyukttah sarvadharmaparaayanah. 16. 33

Dashavarshasahasraani raamo raajyamupaasta sah. 16. 34

During the period of Rama-Rajya there was no case of a young person dying while the older family members lived. Everybody did Rama's puja, and did His chintan. The praja protected Dharma, and followed the Varna-Ashram systems. Ramachandra looked after His praja the way a father looks after the welfare of his children. Rama had all the auspicious and noble lakshans. He was always inclined to Dharma. A Tattvagna never creates a hitch in good governance.'

'Anyaanshcha niyamaan gnaani' – this is given in several places in the Bhagwat. The meaning is: a Gnani follows all the social rules – all the niyam-maryada – as though playing a game.

Some books say that Ramachandra ruled for ten thousand years, some say He ruled for twelve thousand, some say His rule was thirteen thousand years. At the beginning of the Valmiki Ramayana it is written that He ruled Aydhya for eleven thousand years.

Dasha sahastrrani dasha varshashataani cha,

raamo raajyamupaasitvaa brhmalokam prayaasyati.

According to the Shrimad Bhagwat, Ramachandra ruled Ayodhya for twelve or thirteen thousand years. Some people believe that Ramachandra stayed on this prithivi for as long as it pleased Him to stay.

Ramachandra was given the aayu of Dashrathji, who died before his ordained time. The remaining years of Dashrath's life came to Rama as an inheritance, and Rama accepted it, as a favour to Dashrathji. Ramachandra felt that it was not appropriate for Him to stay with Sitaji during Dashrathji's years, and that is why He sent her to Valmiki's Ashram. This is what the Ramayanis say.

Idam rahasyam dhanadhaanyariddhimaddeerghaayuraarogyakaram supunyadam,

pavitramaadhyaatmikasangnitam puraa raamaayanam bhaashitamaadishambhunaa. 16. 35

Shrinoti bhaktyaa manujah samaahito bhaktyaa pathe`dvaa paritushtamaanasah,

sarva samaapnoti manogataashisho vimuchyate` paatakakotibhih kshanaat. 16. 36

Raamaabhishe`kam prayatah shrinoti yo dhanaabhilaashee labhate` mahaddhanam,

putraabhilaashee sutamaaryasammatam praapnoti raamaayanamaaditah pathan. 16. 37

Shrinoti yoadhyaatmikaraamasamhitaam praapnoti raajaa bhuvamriddhasampadam,

shatroonvijityaaribhirapragharshito vyape`tadukho vijayee bhave`nnripah. 16. 38

Striyoapi shrinvantyadhiraamasamhitaam bhavanti taa jeevisutaashcha poojitaah,

vandhyaapi putram labhate` suroopinam kathaamimaam bhakttiyutaa shrinoti yaa. 16. 39

Shraddhaanvito yah shrunuyaatpathe`nnaro vijitya kopam cha tathaa vimatsarah,

durgaani sarvaani vijitya nirbhayo bhave`tsukhee raaghavabhakttisanyutah. 16. 40

Ramachandra's charit is a rahasya; a mystic secret that is kept hidden. It gives wealth and growth. Doing its shravan gives a manushya a long life, good health, and punya. It is called the 'Adhyatma Ramayana'. It is supremely pavitra. It is described by Bhagwan Shambhu, himself. Any person who does its shravan or paatha with bhakti experiences happiness, and becomes free of paapa.

If a person is troubled with worldly longings he should do the paatha of the 'Adhyatma Ramayana.' By doing its shravan, a person who desires wealth gets wealth. A person who wants a son gets a son who has all the virtues. A person who does its shravan gets land that enriches him, he gains victory over his enemies, and his dukha is removed. A lady who listens to it gets a son even if she is barren; all her children are long-lived. A person who does its paatha with shraddha becomes free of anger or envy during the period of the paatha. He feels no jealousy for those who are more successful, and is able to overcome all difficulties. He becomes free of fear, and becomes sukhi. All the Devtas are pleased with him. He gets all the different kinds of riches.

Suraah samastaa api yaanti tushtataam vipraah samastaa apayaanti shrinvataam,

adhyaatmaraamaayanamaadito nrinaam bhavanti sarvaa api sampadah paraah. 16. 41

Rajasvalaa vaa yadi raamatatparaa shrinoti raamaayaname`tadaaditah,

putram prasoote` rishabham chiraayursham pativrata lokasupoojitaa bhave`t. 16. 42

Poojayitvaa tu ye` bhaktyaa namaskurvanti nityashah,

sarvaih paapairvinirmukttaa vishnoryaanti param padam. 16. 43

Adhyatmaraamacharitam kritstram shrinvanti bhakttitah,

pathanti vaa svayam vaktraatte`shaam raamah praseedati. 16. 44

Even a woman having her monthly menstruation gets an excellent, long-lived son if she does shravan of the 'Adhyatma Ramayana'. She gets respected for being a pati-vrata. Those who do namaskara to her with bhakti become free of paapa. This charit is an adhyatma charit; it is a metaphysical narration. Doing shravan or paath of this granth pleases Rama greatly.

Raama e`va param brahma tasminstushte`akhilaatmani,

dharmaarthakaamamokshanaam yadyadichchhati tadbhave`t. 16. 45

Shrotavyam niyame`naitadraamaayanamakhanditam,

aayushyamaarogyakaram kalpakotyaghanaashanam. 16. 46

De`vaashcha sarve` tushyanti grahaah sarve` maharshayah,

raamaayanasya shravane` tripyanti pitarastathaa. 16. 47

Adhyaatmaraamaayaname`tadadbhutam vairaagyavignaanayutam puraatanam,

pathanti shrinvanti likhanti ye` naraaste`shaam bhave`asminna punarbhavo bhave`t. 16. 48

Aalodyaakhilave`daraashimasakridyattaarakam brahma tadraamo vishnurahasyamoortiriti yo vignaaya bhoota`shvarah,

udghrityaakhilasaarasangrahamidam sankshe`patah prasfutam shreeeraamasya nigoodhatattvamakhilam praaha priyaayai bhavah. 16. 49

Shri Rama is the sakshat Paramatma and He is also everybody's Atma. Of the four Purusharthas – Dharma, Artha, Kama and Moksha – none are difficult to get if He is pleased.

Actually, only two Purusharthas are mainly desired – one is Kama, and the other is Moksha. A manushya wants to fulfil his desires in this loka and in Paraloka.

If he has vairagya, he desires Mukti.

Artha is needed for desires to be fulfilled. The purpose of Artha is to fulfil the Kama Purushartha, or the shuddhi of the antahkarana, which is achieved by doing Dharma-anushthanas.

This Ramacharita is such that you can get Moksha if you want Moksha, and bhoga if you want bhoga.

And, if you need Dharma and Artha in order to fulfil your desires for Kama and Moksha, you can get them also, from this grantha! Your antahkarana will become shuddha and Bhagwan will be pleased, and you can even get Moksha!

Therefore, you should do shravan of the Ramayana as part of your daily routine. You will have a long and healthy life, and your paapa, accumulated over many eons, will be destroyed. The Devtas will be pleased, and the planets will all become favourable. All the Maharshis will be filled with anand. Doing shravan of the Ramayana also satisfies the Pitris.

This 'Adhyatma Ramayana' is a wonderful Ramayana! It is filled with ancient vignan and vairagya. Those who do its shravan, or paatha, or write about it, are no longer subject to rebirth. They become Mukta!

After churning up all the Veda-Shastras, the Tarak Mantra that carries us over the sea of this sansara – is 'Rama'. It is the mystic murti of Vishnu. Bhagwan Shankar recognized this, and narrated it succinctly

to Shri Gauriji, who is his other half. He has made it clear that Shri Rama is the secret Tattva. So, we should read it every day.

Samaaptamidam yuddhakaandam.

The Yuddha Kanda is concluded.

Uttar Kanda

The First Sarga

Coming of Agastya, the background of the Rakshasas

Jayati raghuvanshatilakah kausalyaahridayanandano raamah,

dashavadananidhanakaaree daasharathih pundreekaakshah. 1. 1

Paarvatyuvaacha

Atha raamah kimakarotkausalyaanandavardhanah,

hatvaa mrighe` raavanaadeen raakshasaanbheemavikramah. 1. 2

Abhishikttastvayodhyaayaam seetayaa saha raaghavah,

maayaamaanushataam praapya kati varshaani bhootale`. 1. 3

Sthitavaan laalayaa de`vah paramaatmaa sanaatanah,

atyajanmaanusham lokam kathamante` raghoodvahah. 1. 4

E`tadaakhyaahi bhagavan shraddhatyaa mama prabho,

kathaapeeyushamaasvaadya trishnaam me`ateeva vardhate`,

raamachandrasya bhagavan broohi vistarashah kathaam. 1. 5

'Victory to the ornament of the vansha of Raghu! Victory to Rama, the beloved son of Kausalya! Victory to the vanquisher of the ten-headed Ravana! Victory to the lotus-eyed son of Dashrath!

Parvatiji asked Shankar Bhagwan how many years Bhagwan Rama – who had assumed the form of a manushya – ruled in Ayodhya after His Rajyabhishek was done. She also asked about the leelas He did. She said, "Imbuing the amrita of Bhagwan Rama's katha, my trishna has increased."'

In Sanskrit, '*trishnaa*' means 'thirst'. Parvatiji thirsted to hear more about Bhagwan's leelas. The Paramatma is advitiya, He is one, and He is in our hriday. Then, He manifests as *pyaasa* (thirst) and *tripti*

(satisfaction). The pyasa becomes the Mahatma and the tripti becomes the Paramatma.

Mahe` krishnaa trishnaa tattvamivoditam.

The pyasa in the Paramatma's mana becomes a Mahatma, and the tripti in His mana becomes the Ishtadev. The sections of tripti and trishna become the Paramatma and the Mahatma.

Shreemahaade`va uvaacha

Raakshasaanaam vadham kritvaa raajye` raama upasthite`,

aayayurmunayah sarve` shreeraamamabhivanditum. 1. 6

Vishvaamitroasitah kanvo durvaasaa bhrigurangiraah,

kashyapo vaamade`voatristathaa saptarshayoamalaah. 1. 7

Agastyah saha shishyaishcha munibhih sahitoabhyagaat,

dvaaramaasaadya raamasya dvaarapaalamathaabraveet. 1. 8

Broohi raamaaya munayah samaagatya bahih sthitaah,

agstyapramukhaah sarve` aasheerbhirabhinanditum. 1. 9

Prateehaarastato raamamagastyavachanaaddrutam,

namaskrityaabraveedvaakyam vinayaavanatah prabhum. 1. 10

Kritaanjaliruvaache`damagastyo munibhih saha,

de`va tvaddarshanaarthaaya praapto bahirupasthitah. 1. 11

Tamuvaacha dvaarapaalam prave`shaya yathaasukham,

poojitaa vivishurve`shma naanaaratnavibhooshitam. 1. 12

Drishtvaa raamo muneen sheeghram pratyutthaaya kritaanjalih,

paadyaarghyaadibhiraapoojya gaa nive`dya yathaavidhu. 1. 13

Shri Mahadevji told Parvatiji how, after Shri Ramachandra's Rajyabhishek was done, great Mahatmas came to congratulate Him.'

Please note their purpose in coming!

'The Mahatmas of Chitrakoot did bhajan, but the Mahatmas of Dandakaranya had suffered from the onslaughts of the Rakshasas who came and killed them. They had prayed earnestly to Ramachandra. "Maharaj! Please kill the Rakshasas." Rama had, then and there, pledged to kill the Rakshasas, and His pledge was fulfilled. Therefore, Agastyaji – who had given Indra's dhanush-baan to Ramachandra, and whose main goal was the destruction of the Rakshasas – came to Ayodhya.

A divide was being formed between the southern and northern parts of Bharat by the Vindhyachala Parvat. Agastyaji had made a great effort to eliminate this divide. He moved to the south and made it easy for the people to cross the mountain. Agastyaji sent the information of their coming to Ramachandra. As soon as Ramachandra was told that the Mahatmas had arrived, He stood up with folded hands and welcomed them formally, with paadya, arghya, etc. '

Paadya means, to wash the feet of the Mahatmas who walk on the dharati, when they come to the house. Arghya means to pour water for the Mahatma to wash his face and rinse. Achaman means to offer him water to drink. After that arrangements should be made for the Mahatma to have a bath, with new clothes kept for him to wear. These are part of the routine of welcoming a Mahatma.

'Gaam nive`dya yathaavidhi' – a cow should be offered for the exclusive use of the Mahatma, with the proper vidhi, saying, 'Maharaj, this cow is yours; it is not daan that I offer you.'

A cow was offered to Akrura when he came to Vrindavan. This is written in the Bhagwat. That means, people did not take their cows with them when they travelled.

Natvaa te`bhyo dadau divyaanyaasanaani yathaarhatah,

upavishtaah prahrishtaashcha munayo raamapoojitaah. 1. 14

Samprishtakushalaah sarve` raamam kushalamabruvan,

kushalam te` mahaabaaho sarvatra raghunandana. 1. 15

Dishtye`daaneem prapashyaamo hatashatrumarindama,

na hi bhaarah sa te` raama raavano raakshase`shvarah.. 1. 16

Sadhanustvam hi lokaanstreen vije`tum shakttah e`va hi,

dishtyaa tvayaa hataah sarve` raakshasaa raavanaadayah. 1. 17

Sahyame`tanmahaabaaho raavanasya nibarhanam,

asahyame`tatsampraaptam raavane`ryannishoodanam. 1. 18

Antakapratimaah sarve` kumbhakarnaadayo mridhe`,

antakapratimairbaanairhataaste` raghusattama. 1. 19

Dattaa che`yam tvayaasmaakam puraa hyabhayadakshinaa,

hatvaa rakshoganaansankhye` kritakrityoadya jeevasi. 1. 20

'Bhagwan Ramachandra did namaskara to all the Mahatmas. He offered them suitable asanas to sit on. They sat down, pleased with the way He welcomed them. They said, "He Raghunandan, may every kind of kushal be Yours. It is a matter of great good fortune that we see You, the Samrat of Ayodhya, after the killing of Ravana. For You, killing Ravana was nothing very difficult!"'

If a student comes home with good results, and is praised for getting high marks, it is not really praise, because it indicates that he was not expected to do so well. The child should be told, 'for you, this is not unexpected. You deserved higher marks.'

'The Mahatmas told Ramachandra, "If You stand with Your dhanush raised, there is nobody in all the three lokas who can stand against You! For You, it was child's play to kill Ravana and the others. Killing Meghnad was the most difficult part of the war, although all the Rakshasas were like Yamaraj! By killing them You have given us abhay as dakshina! You became krita-kritya; Your pratigna was fulfilled."

Shrutvaa tu bhaashitam te`shaam muneenaam bhaavitaatmanaam,

vismayam paramam gatvaa raamah praanjalirabraveet. 1. 21

Raavanaadeenatikramya kumbhakarnaadiraakshasaan,

trilokajayino hitvaa kim prashansatha raavanim. 1. 22

Tatastadvachanam shrutvaa raaghavasya mahaatmanah,

kumbhayonirmahaate`jaa raamam preetyaa vachoabraveet. 1. 23

Shrunu raama yathaa vrittam raavane` raavanasya cha,

janma karma varaadaanam sankshe`paddhato mama. 1. 24

Puraa kritayuge` raama pulastyo brahmanah sutah,

tapastaptum gato vidvaanme`roh paarshva mahaamatih. 1. 25

Trinavindoraashrame`asau nyavasanmunipungavah,

tapaste`pe` mahaate`jaah svaadhyaayaniratah sadaa. 1. 26

In response to the words of the Mahatmas, Bhagwan Rama said, “Maharaj! Why do you applaud Meghnad’s killing more than that of Ravana, Kumbhararan, and others’? Please tell Me the reason.”

Agastya began to narrate the background of his comment. “Listen, Rama! I will describe in brief the janma, karma and varadaan of Ravana and his son.”’

In a way this story is also about Rama, because it gives us Gnan about Rama’s mahima when we get a glimpse of the enormous strength of the Asuras who were killed by Rama. Otherwise, we would be likely to underestimate the strength Rama needed to kill them.

‘“It is said that in an earlier Yuga Brahma’s son, Pulastya, had gone to a valley in the Himalaya Parvat to do tapasya. He stayed near an Ashram that belonged to Trinabindu.

Tatraashrame` mahaaramye` de`vagandharvakanyakaah,

gaayantyo nanritustatra hasantyo vaadayanti cha. 1. 27

Pulastyasya tapovighnam chakruh sarvaa aninditaah,

tatah kruddho mahaate`jaa vyaajahaara vacho mahat. 1. 28

Yaa me` drishtipatham gachhe`tsaa garbham dhaarayishyati,

taah sarvaah shaapasanvignaa na tam de`sham prachakramuh. 1. 29

Trinavindostu raajarshe` kanyaa tannaashrunodvachah,

vichachaara mune`ragre` nirbhayaa tam prapashyatee. 1. 30

Babhoova paanduratanurvyanjitaantah shareerajaa,

drishtvaa saa de`havaivarnyam bheetaa pitaramanvagaat. 1. 31

Trinavindushcha taam drishtaa raajarshiramitadyutih,

dhyaatvaa munikritam sarvamavaidvignaanachakshushaa. 1. 32

Young maidens of the Devtas and Gandharvas used to come to the valley where Pulastya was doing tapasya. They would sing and dance and play musical instruments, laugh and chat. This created an obstacle in Pulastyaji's tapasya, so he declared that any girl who came before him and disturbed his tapasya would become pregnant. All the maidens were frightened and stayed away.

However, the daughter of Rajarshi Trinabindu neither heard, nor understood this shaap. She went round without fear. She became pregnant. When Rajarshi Trinabindu heard of this, he did dhyana. He saw, with vignan-drishti, what had happened and understood the whole matter.

Taam kanyaam munivaryaaya pulastya dadau pitaa,

taam pragrihyaabraveetkanyaam baadhaminye`va sa dvija. 1. 33

Shushrushanaparaam drishtvaa munih preetoabraveedvachaha,

daasyaami putrame`kam te` ubhayorvanshavardhanam. 1. 34

Tatah praasoota saa putram pulastyaallokavishrutam,

vishravaa iti vikhyaatah paulastyo brahmavinmunih. 1. 35

Tasya sheelaadikam drishtvaa bharadvaajo mahaamunih,

bhaaryaartham svaam duhitaram dadau vishravase` mudaa. 1. 36

Tasyaam tu putrah sajjagne` paulastyaallokasammatah,

pitritulyo vishravano brahmanaa chaanumoditah. 1. 37

Dadau tattapasaa tushto brahmaa tasmai varam shubham,

manoabhilashitam tasya dhane`shatvamakhanditam. 1. 38

Then Trinabindu got his daughter married to Pulastya Rishi. The girl did meticulous seva of her husband. Pulastya Muni was very pleased with her seva. He told her, "I will give you a putra through whom our vansha will increase." As a result, she gave birth to Vishrava Muni. He became a great vidvan of the Vedas.

Seeing the sheel and svabhava of Vishrava Muni, Bharadvaj Muni gave him his daughter in marriage. A son – Kuber – was born to them. Brahmaji was pleased with Kuber's tapasya and gifted him the Pushpak Viman. He also made Kuber the proprietor of wealth.

Tato labdhavarah soapi pitaram drashtumaagatah,

pushpake`na dhanaadhyaksho brahmadatte`na bhaasvataa. 1. 39

Namaskrityaatha pitaram nive`dya tapasah falam,

praaha me` bhagavaan brahmaa dattvaa varamaninditam. 1. 40

Nivaasaaya na me` sthaanam dattavaanparame`shvarah,

broohi me` niyatam sthaanam hinsaa yatra na kasyachit. 1. 41

Vishravaa api tam praaha lankaa naama puree shubha,

raakshsaanaam nivaasaaya nirmitaa vishvakarmanaa. 1. 42

Tyaktvaa vishnubhayaaddaityaa vivishuste` rasaatalam,

saa puree dushpragharshaanyairmadhye` saagaramaasthitaa. 1. 43

Tatra vaasaaya gachchha tvam naabyaih saadhishthitaa puraa,

pitraadishthastvasau gatvaa taam pureem dhanadoavishat. 1. 44

Sa tatra suchiram kaalamuvaasa pitrisammatah,

kasyachittvatha kaalasya sumaalee naama raakshasah. 1. 45

Kuber got on to his viman and came for his pita's darshan. He told Vishrava Muni, "Pitaji, this is the fruit I have been given for my tapasya. Brahmaji has given me a great varadaan, but no land where I can build a house and stay. Please tell me where I can stay."

Vishrava told him, "there is a puri called Lanka Puri. Vishvakarma had built this city for the Rakshasas to live in, but they left it, out of fear of Vishnu Bhagwan, and went to live in the Rasatal. Lanka is unoccupied. Furthermore, it is safe from hostile attacks because it is in the middle of the samudra. And so, Kuber, go and live there."

Kuber went to Lanka and began to live there in great comfort. He lived there for many days.

Rasaatalaanmartyalokam chachaara pishitaashanah,

griheetvaa tanayaam kanyaam saakshaadde`veemiva shriyam. 1. 46

Apashyaddhanadam de`vam charantam pushpake`na sah,

hitaaya chintayaamaasa raakshasaanaam mahaamanaah. 1. 47

Uvaacha tanayaam tatra kaikaseem naama naamatah,

vatse` vivaahakaalaste` yauvanam chaativartate`. 1. 48

Pratyaakhyaanaachcha bheetaistvam na varairgrihyase` shubhe`,

saa tvam varaya bhadram te` munim brahmakulodbhavam. 1. 49

Svayame`va tatah putraa bhavishyanti mahaabalaah,

eedrishaah sarvashobhaadhyaa dhanade`na samaah shubha`. 1. 50

Some days later, a Rakshasa called Sumali came from the Rasatala and began to wander round in the Martyaloka. He had his daughter, Kaikasee, with him. He observed how luxuriously Kuber was living in Lanka, and going round in the Pushpak Viman whenever he felt like it. He remembered how Lanka had been the city of the Rakshasas at one time, long before Kuber settled there. He told Kaikasee, “Beti, it is time you got married. Your youth is passing. People don’t come and ask for your hand in marriage because they are afraid of being rejected. They fear your obstinacy. My advice to you is to go to Vishrava Muni and pray to him to marry you. If you marry a Mahatma like him you will get sons who are extremely strong, like Kuber.”

Tathe`ti saashramam gatvaa mune`ragre` vyavasthitaa,

likhantee bhuvamagre`na paade`naadhomukhee sthitaa. 1. 51

Taamaprichchhanmunih kaa tvam kanyaasi varanarnini,

saabraveetpraanjalirbrahman dhyaane`na gnaatumarhasi. 1. 52

Tato dyaatvaa munih sarvam gnaatvaa taam pratyabhaashata,

gnaatam tavaabhilashitam mattah putraanabheepsyasi. 1. 53

Daarunaayaam tu ve`laayaamaagataasi sumadyame`,

ataste` daarunau putrau raakshasau sambhavishyatah. 1. 54

The girl took her father’s advise and went to Vishrava Muni with a sad face. She stood silent, rubbing her big toe on the ground. The Muni asked her, “Devi, who are you? Why have you come?”

The girl replied, “Maharaj! I will not tell you; you please do dhyana, and understand who I am and why I have come.”

The Muni did dhyana and understood the matter. He said, “I have understood. You want a putra from me. However, you have not come at an auspicious time; you have come at a time that is astrologically very bad.”’

For any work to be successful there should be the right time, right place, right person, and other factors.

'Vishrava Muni said, "You have come at such a time that you will get Rakshasa putras."

Kaikasee asked, "Maharaj! How is it appropriate that a putra of yours becomes a Rakshasa?"

The Muni said, "all right; you will also get other children. Your youngest putra will be mahamati; he will be a great Gnani. He will be Bhagwan's bhakta, inclined towards Rama-bhakti."

Saabraveenmunishaardoola tvattoapye`vanvidhau sutau,

taamaaha pashchimo yaste` bhavishyati mahaamatih. 1. 55

Mahaabhaagavatah shreemaan raamabhaktye`katatparah,

ityukttaa saa tathaa kaale` sushuve` dashakandharam. 1. 56

Raavanam vinshatibhujam dashasheersham sudaarunam,

tadrakshojaatamaatre`na chchaala cha vasundharaa. 1. 57

Babhoovurnaashahe`tooni nimittaanyakhilaanyapi,

kumbhakarnastato jaato mahaaparvatasannibhah. 1. 58

Tatah shoorpanakhaa naama jaataa raavanasodaree,

tato vibheeshano jaatah shaantaatmaa saumyadarshanah. 1. 59

Svaadhyaayee niyataahaaro nityakarmaparaayanah,

kumbhakarnastu dushtaatmaa dvajaan santushtache`tasah. 1. 60

Bhakshayarishisanghaanshcha vichachaaraatidaarunah,

raavanoapi mahaasattvo lokaanaam bhayadaayakah,

vavriddhe` lokanaashaaya hyaamayo de`hinaamiva. 1. 61

Ravana was born to Kaikasee. He had twenty arms and ten heads. The prithivi shuddered when he was born. Then Shoorpanakha was born

as his twin, and then Vibhishan. Vibhishan's nature was pleasant and tranquil. It was his special virtue that he was strongly inclined towards svadhyaya. His food habits were disciplined, he never neglected to do his nitya-karma, and he dressed with decorum.'

The dress of a Satpurush is always decorous. A Satpurush has the gunas of dressing modestly, having a mana that is tranquil, and a habit of svadhyaya. He is never indolent about doing Sandhya Vandan, neglecting it in favour of playing cards or gossiping with a friend. When a manushya neglects carrying out his nitya-karma he becomes a doshi – it is an offence to not do the daily tasks that are an ordained duty. The kind of sad-guna that comes into a manushya's jeevan by doing the ordained daily rituals is not possible by any other method. One vidvan of Neeti-Shastra has said, 'if somebody eats a lot, speaks harshly, sleeps at sunrise and sunset, wears dirty clothes, and doesn't clean his teeth, Laxmi cannot stay with him, even if it is Narayana Himself!'

Actually, self control comes with our speech. It is the self-restraint of all self-restraints.

'Vibhishan had all the gunas. Kumbhakaran's mana was very wicked – he would devour Mahatmas with great relish. Ravana, too, had enormous strength. He began to destroy people the way a deadly disease spreads in an epidemic.

Raama tvam sakalaantarastamabhito jaanaasi vignaanadrik saakshee sarvahridi sthito hi paramo nityodito nirmalah,

tvam leelaamanujaakritih svamahiman maayaagunairnaajyase` leelaartham pratichoditodya bhavataa vakshyaami rakshodbhavam. 1. 62

Jaanaami ke`valamanantamachintyashakttim chinmaatramaksharamajam viditaatmatattvam,

tvaam raama goodhanijaroopamanupravritto moodhopyaham bhavadanugrahatashcharaami. 1. 63

E`vam vadantaminavanshapavitrakeertih kumbhodbhavam raghupatih prahasanvabhaashe`,

maayaashritam sakalame`tadanyakatvaanmatkeertanam jagati papaharam nibodha. 1. 64

Agastyaji said, “He Rama! You are seated in the hriday of all, as the Atma. You know everything. Vignan is Your drishti. You are the param-sakshi, seated in every hriday. You are nirmal. You have assumed a manushya form as a leela. The gunas of Maya cannot influence You. It is Your leela that You told me to narrate Ravana’s katha to You and I have done so. I know that You are the sakshat Brahman, hiding Your swarup in the form of a manushya!”

Hearing Agastyaji’s words, Raghupati smiled. He said, “Mahatamaji! This whole world is a play of Maya. It is not separate from the Brahman. And so, My kirtan – *bhagavat-keertana* – is what keeps away paapa and purifies the antahkarana.”

Uttar Kanda

The Second Sarga

The establishing the Rajya of the Rakshasas

Sreemahaade`va uvaacha

Shreeraamavachanam shrutvaa paramaanandanirbharah,

munih provaacha sadasi sarve`shaam tatra shrinvataam. 2. 1

Atha vitte`shvaro de`vastatra kaale`na ke`nachit,

aayayau pushpakaaroodhah pitaram drashumanjasaa. 2. 2

Drishtvaa tam kaikasee tatra bhraajamaanam mahaujasam,

raakshasee putrasaameepyam gatvaa raavanamabraveet. 2. 3

Putra pashya dhanaadhyaksham jvalantam sve`n ate`jasaa,

tvamapye`vam yathaa bhooyaastathaa patram kuru Prabho. 2. 4

'Agastyaji continued his narration. All the people present at the sabha listened with great interest.'

Earlier, it was proper for people to talk only when asked something. If a person who is eligible to ask has no question in his hriday, he will not absorb the Gnan given. Upadesh is meaningful only if it is desired.

If medicine is given without considering whether it will suit the body humour of the patient, it does more harm than good. It may be an excellent medicine, but it has to match the type of constitution the patient has – cough, bile, or wind. The Vaidya has to be knowledgeable and also experienced to be able to give the right medicine.

Upadesh is also like medicine – it is an aushadhi. A wise man understands the psychology of the person before giving upadesh; otherwise, even the best advice can do great harm. Vedanta is excellent, but it makes some people nastik. That means, they are not qualified for Vedanta.

‘It is said that some time later Kuber went in his viman, for the darshan of his Pitaji. His step-mother, Kaikasee, saw the beautiful Pushpak Viman. Such a wonderful viman with her step-son! She went to Ravana and told him, “see what a wonderful viman your step-brother has! You should try to get a viman like that!”’

Tatshrutvaa raavano roshaat pratignaamakaroddrutam,

dhanade`na samo vaapi hyadhiko vaachire`na tu. 2. 5

Bhavishyaamyamba maam pashya santaapam tyaja suvrate`,

ityuktvaa dushkaram kartum tapah sa dashakandharah. 2. 6

Agamatfalasiddhyartham gokarnam tu sahaanujah,

svam svam niyamamaasthaaya bhraataraste` tapo mahat. 2. 7

Aasthitaa dushkaram ghoram sarvalokaikataapanam,

dashavarshasahasraani kumbhakarnokarottapah. 2. 8

Vibheeshanoapi dharmaatmaa satyadharmaparaayanah,

panchavarshasahasraani paadanaike`na tasthivaan. 2. 9

Divyavarshasahasram tu niraahaaro dashaananah,

poorne` varshe` sahasre` tu sheershamgnau juhaava sah,

e`vm varshasahasraani nava tasyaatichakramuh.2. 10

You see, jealousy is an inevitable result of dvaita.

‘Ravana took a pratigna that he would become more rich and powerful than Kuber. He said, “Mataji! Give up your dukha.” He went with his brothers to do tapa. Kumbhakaran took a vrata of some niyams and completed his tapasya. Vibhishan also undertook a great tapasya, but his tapasya was the shortest of the three, because Bhagwan’s bhaktas have prema for Tattvagnan. They don’t need to do a severe tapasya over a long period of time. It is those who want siddhis and worldly riches who need to undertake long and arduous tapasyas.

Ravana's tapasya was the greatest. Many years passed, and ultimately he began to cut off his heads, one by one, and offer them into the sacrificial fire of the homa he was doing.

Atha varshasahasram tu dashame` dashamam shirah,

chhe`ttukaamasya dharmaatmaa praaptashchaatha prajaapatih,

vatsa vatsa dashagreeva preetoasmeetyabhyabhaashata. 2. 11

Varam varaya daasyaami yatte` manasi kankshitam,

dashagreevoapi tachchhrutvaa prahrishte`naantaraatmanaa. 2. 12

Amaratvam vrinomeesha varado yadi me` bhavaan,

suparnanaagayakshaanaam de`vataanaam tathaasuraih,

avadhyatvam tu me` de`hi trinabhootaa hi maanushaah. 2. 13

Tathaastviti prajaadhyakshah punaraaha dashaananam,

agnau hutaani sheershaani yaani te`surapungava. 2. 14

Bhavishyanti yathaapoorvamakshayaani cha sattama. 2. 15

'When Ravana prepared to cut off his tenth head, Brahmaji manifested before him. He said, "Beta! You should not do this! I am ready to give you any vara you desire."

Ravana was delighted to hear this.'

Look; Mahatmas feel pleased when they become free of desires, whereas sansari people feel pleased at the fulfilment of their desires. Even among the sansari people, the ones with Asurik tendencies have wicked desires, and those with Sattvik tendencies have good desires.

'Ravana said, "If you have come to give me a vara, make me amar. Grant that I am not subject to mrityu."

Brahmaji told him, "Nobody who is born can ask for this varadaan! How can any being who has had a janma, not have mrityu? That, which is born has to die."

Ravana said, 'In that case, give me the varadaan that I cannot be killed by any Garuda, Naag, Yaksha, Devta, or Asura. I do not fear the manushya, because manushyas are like plants – *trinabhootaa hi maanushaah* – they are my food."'

It is great folly to underestimate the enemy. To threaten and scold meaninglessly is also foolish.

'Brahmaji said, "So be it!" Then he added, "Your heads were burnt in the fire when you made an offering of them in the havan. They will be restored to you, and they will become akshay. If they are severed they will get attached to your shareer as before, hundreds of times."'

The 'Anand Ramayana' has a story. After Ramachandra's abhishek, if anybody in the sabha laughed, it reminded Ramachandra of the mocking laughter of Ravana's heads every time He cut them off during the yuddha. The heads laughed uproariously and got attached to his shareer again. A stage came when Ramachandra found it unbearable if anybody laughed. He gave the aagna that nobody was allowed to laugh in His Rajya.

The Devtas of laughter and enthusiasm became dukhi. For one whole year, nobody laughed in Ayodhya. The Devta of enthusiasm went to Brahmaji. He said, "Maharaj! What will become of us?"

Brahmaji said, "Nobody can force Ramachandra. Nobody can fight Him and force Him to withdraw His aagna against laughter. We will have to plan something."

Brahmaji came and sat under a huge banyan tree outside the gates of Ayodhya. Some woodcutters sat under the tree to rest before taking their load of chopped wood into the city. Every leaf of the tree began to laugh. The laughter was so infectious that the woodcutters could not stop laughing. They went into the city laughing and were caught by the Police. However, the Police also began to laugh helplessly. The Army came out to control the laughter, but the laughter was irresistible and they also began to laugh.

The news reached Ramachandra. He sent the mantris, managers and military Generals to take control and stop the laughter, but instead of stopping it, they succumbed to it and started to laugh. Then Ramachandra sent Lakshman and Shatrughna who met the same fate; even Janakiji began to laugh!

Ramachandra asked how and where the laughter started. He was told that it was the woodcutters who started it all when they came into the city with the day's stock of chopped wood. They had begun to laugh helplessly since they sat under the banyan tree and heard its leaves laughing.

'Cut down the tree.' Ramachandra gave the aagna. 'Cut it down and throw it away.'

The tree began to bleed when the axe cut into it, but it continued to laugh. Ramachandra said, 'What is the cause?'

Brahmaji told Him, 'Laughter is the Dharma of Prakriti. You stopped it. The Devta of laughter is very dukhi because of Your aagna. Please give sukha to the Devtas.'

Bhagwan withdrew His ban and people were free to laugh again.

The laughter of a Satpurush is in his smile. His face may, or may not, turn red. His laughter may, or may not, be silent. There are eight kinds of laughter – *smita* (a slight smile), *vismita* (a proper smile), *hasita* (a gentle laugh), *prahasita* (mirth), *vihasita* (a laugh), *upahasita* (a sarcastic laugh), *ati hasitam* (giggling), *attahaasa* (a loud, mocking laugh).

A person's character is revealed by the way he laughs or smiles. If there is kapat in his heart, it is often exposed in his smile or laugh. The laughter of Ravana's heads was loud, cruel and mocking.

E`vamuktvaa tato raama dashagreevam prajaapatih,

vibheeshanamuvaache`dam pranatam bhakttavatsalah. 2. 16

Vibheeshana tvayaa vatsa kritam dharmaarthamuttamam,

tapastato varam vatsa vrineeshvaabhimatam hitam. 2. 17

Vibheeshanoapi tam natvaa praanjalirvaakyamabraveet,

de`va me` sarvadaa buddhirdharme` tishthatu shaashvatee,

maa rochayatvadharmam me` buddhih sarvatra sarvadaa. 2. 18

Tatah prajaaptih preeto vibheeshanamathaabraveet,

vatsa tvam dharmasheeloasi tathaiva cha bhavishyasi. 2. 19

Ayaachitoapi te` daasye` hyamaratvam vibheeshana,

kumbhakarnamathovaacha varam varaya suvrata. 2. 20

'Brahmaji went to Vibhishan. Vibhishan bowed down to him with great prema. Brahmaji is bhakta-vatsal – he has a motherly love for his bhaktas. He told Vibhishan, "Beta! You have done a very good tapasya for Dharma, so, ask for a varadaan. Ask for something that is for your benefit. You should not ask for any varadaan that harms others."

Vibhishan folded his hands and did namaskara. He said, "All I ask for is that my buddhi stays in Dharma always. It should not move away from Dharma for even a split second. Let my buddhi never like adharma even fleetingly, no matter where I am."'

Within the duration of a year I generally get some five or ten people who say they want Bhagwan's darshan. I get some who want Tattvagnan. There are very few people who ask for their antahkarana to become shuddha, and their buddhi to become dedicated to Dharma, so that it becomes qualified for understanding the Brahman. In my experience there have been very few people who want this. People usually believe that their antahkarana is shuddha!

Vaanyaa vyaaptoatha tam praaha kumbhakarnah pitaamaham,

svapsyaami de`va shanmaasaandiname`kam tu bhojanam. 2. 21

E`vamastviti tam praaha brahmaa drishtvaa diyaukasah,

sarasvatee cha tadvaktraannirgataa prayayau divam. 2. 22

Kumbhakarnastu dushtaatmaa chintayaamaasa dukhitah,

anabhipre`tame`vaasyaatkim nargatamaho vidhih. 2. 23

'Brahmaji was very pleased with Vibhishan. He told him, "Vibhishan! You have not asked for this, but I will make you amar."

After that Brahmaji went to Kumbhakaran. The Devtas had held a conference and sent Saraswati – the Devi of the vani – to sit on Kumbhakaran's tongue. As a result, when Brahmaji told Kumbhakaran to ask for a varadaan, he said, "Maharaj! I should sleep for six months and eat one day, in a year." What he actually wanted was to eat for six months and sleep for one day! He loved to eat; he had a voracious appetite. He even ate though his nose and ears! To eat was his svabhava. Vani Devi reversed the words. He felt very sad to get the opposite of what he wanted to get!

Sumaalee varalabhaamstaan gnaatvaa pautraan nishaacharaan,

paataalaannirbhayah praayaat prahastaadibhiranvitah. 2. 24

Dashagreevam parishvajya vachanam che`damabraveet,

dishtyaa te` putra sanvritto vaanchhito me` manorathah. 2. 25

Yadbhayaachcha vayam lankaam tyktvaa yaataa rasaatalm,

tadgatam no mahaabaaho mahadvishnukritam bhayam. 2. 26

Asmaahbih poorvamushitaa lanke`yam dhanade`na te`,

bhraatraakraantaamidaaneem tvam pratyaane`tumihaarhasi. 2. 27

Saamnaa vaatha bale`naapi raagnaam banhuh kutah suhrit,

ityuktto raavanah praaha naarhasye`vam prabhaashitum. 2. 28

As soon as Sumali heard that his grandsons had got the varadaans he came out of Patala, along with Prahasta and other Rakshasas. He embraced Ravana and said, "My wish is fulfilled! We had left Lanka

out of fear of Vishnu; now there is no need to be afraid of Him! The time has come to take back Lanka. Lanka has always been ours; Kuber lives there now. Your brother has usurped what belongs to you. Establish your authority over Lanka, whether through negotiation or through force.

Raajaam bandhu kutah suhrit? A Raja has no brother and no friend. He can attack his brother and put his friend into prison whenever he wants."

Ravana made a half-hearted protest. "You should not say this. Kuber is my brother."

Vitte`sho gururasmaakame`vam shrutvaa tamabraveet,

prahastah prashritam vaakyam raavanam dashakandharam. 2. 29

Shrunu raavana yatne`na naivam tvam vakttumarhasi,

naadheetaa raajadharmaaste` neetshaastram tathaiva cha. 2. 30

Shooraanaam nahi saubhraatram shrinu me` vadatah prabho,

kashyapasya sutaa de`vaa raakshasaashcha mahaabalaah. 2. 31

Parasparamayudhyanta tyaktvaa sauhidamaayudhaih,

naivadaantanam raajan vairam de`vairanushthitam. 2. 32

Prahasta spoke to Ravana. "Listen, Ravana! You should not talk like this. You have not studied the Raj-Dharma. Nor have you studied the Neeti-Shastra. How can you say this? It is Raj-neeti that valourous people don't believe in brotherly considerations. The Devtas and the Daityas are both sons of Kashyap, but they fight each other all the time. Even now, the Devtas have enmity for us. They have taken Lanka away from us. What you ought to do is to defeat the Devtas and win Lanka back!"

Prahastasya vachah shrutvaa dashagreevo duraatmanah,

tathe`ti krodhataamraakshastrikootaachalamanvagaat. 2. 33

Dootam prahastam sampre`shya nishkaasya dhanade`shvaram,

lankaamaakramya sachivai raakshasaih sukhamaasthitah. 2. 34

Dhanadah pitrivaakye`na tyaktvaa lankaam mahaayashaah,

gatvaa kailaasashikharam tapasaatoshayachchhivam. 2. 35

Te`na sakhyamanupraapya te`naiva paripaalitah,

alakaam nagareem tatra narmame` vishvakarmanaa. 2. 36

Dikpaalatvam chakaaraatra shive`na paripaalitah,

raavano raakshasih saardhamabhishikttah sahaanujaih. 2. 37

Ravana's nature was wicked and he got advisors who were wicked. His eyes reddened with rage. He attacked Lanka within a short time. He was victorious. He began to live there with his brothers, in great anand. Kuber obeyed his pita's aagna and went to Kailas Parvat to do tapasya. Shankarji was pleased with his tapasya and became friends with Kuber. He looked after Kuber in every way. He called Vishwakarma and told him to build a city for him. The city was called Alkapuri. He also made Kuber the Dikpal – the ruler of the directions.

The Rakshasas had wanted that Kuber should get no place to stay and no food to eat, but when the Ishwara is favourable, nobody can cause suffering for that person.

Raajyam chakaaraasuraanaam trilokeem baadhayan khalah,

bhagineen kaalakhanjaaya dadau vikataroopineem. 2. 38

Vidyunjihvaaya naamnaasau mahaamaayee nishaacharah,

tato mayo vishvakarmaa raakshasaanaam dite`h sutah. 2. 39

Sutaam mandodareem namnaa dadau lokaikasundareem,

raavanaaya punah shakttimamoghaam preetimaanasah. 2. 40

Vairochanasya dauhitreem vritrajvaale`ti vishrutaam,

svayamdattaamudavahatkumbhakarnaaya raavanah. 2. 41

Gandharvaraajasya sutaam shailooshasya mahaatmanah,

vibheeshanasya bhaaryaarthe` dharmagnaam samudaavahat. 2. 42

Saramaam naama subhagaam sarvalakshanasanyutaam,

tato mandodaree putram me`ghanaadamajeejanat. 2. 43

Jaatamaatrastu yo naadam me`ghavatpramumocha ha,

tatah sarve`abruvanme`ghanaadoayamiti chaasakrit. 2. 44

The Rakshasas did Ravana's abhishek in Lanka. His brothers lived with him. They were all dushta – they thrived on wickedness, and began to cause dukha in all the three lokas.'

A person who can see his own sukha, but doesn't care about the sukha-dukha of others, is a stranger to vyavhar. The essence of vyavhar is to avoid doing anything that is distressing to anybody, even at the cost of sacrificing our own preference. We should not be the cause of anybody's pain or disappointment. This is the quintessence of vyavhar.

The vyavhar of an Asura, however, is that he cares for nothing and nobody; only his own comfort and pleasure. He is not bothered if all the three lokas get dukha as long as he gets sukha! He is even prepared to fight with the Ishwara, and make all three lokas suffer, to get what he wants.

'Ravana got his sister – who was very ugly – married to a Rakshasa called Vidyujihva who was born in the lineage of Kaalakhanj.'

Sometimes, when I pass through villages, people ask me, 'Maharaj! What was the name of Surpanakha's husband? Who was Tadaka married to? What was the name of Ravana's maternal grandfather?' They want to test me, whether I have read the Ramayana or not!

‘Mayasura was a highly accomplished craftsman. He got his daughter, Mandodari, married to Ravana. As part of her dowry he gave Ravana an *amogha shakti* – an unfailing missile – that would kill anyone it was used on.

Vritrajvala’s maternal grandfather was Vairochan. He got her married to Kumbhakaran. Kumbhakaran did not abduct her and marry her by force. Vairochan came, himself, and arranged the match.

Sarama, the daughter of Shailush – the Raja of the Gandharvas – was married to Vibhishan.

When Meghnad was born to Mandodari he made a sound like thunder, and this is why he was given the name of Meghnad – the sound made by the clap of clouds.

What you are being told is for you to understand and appreciate the dignity and greatness of Rama’s charitra. These details show how powerful these Rakshasas were, the kind of varas they have got, and how much power was needed for them to be killed. Had Rama not killed them, nobody else could have killed them. The charitra of the villains serves to enhance the charitra of the hero!

Kumbhakarnastatah praaha nidraa maam baadhate` prabho,

tatashcha kaarayaamaasa guhaam deerghaam suvistaraam. 2. 45

Tatra sushvaapa moodhaatmaa kumbhakarno vidhoornitah,

nidrite` kumbhakarne` tu raavano lokaraavanah. 2. 46

Braahmanaan rishimukhyaanshcha de`vadaanavakinnaraan,

de`vashriyo manushyaanshcha nijaghne` samahoragaan. 2. 47

Dhanadoapi tatah shrutvaa raavanasyaakramam prabhuh,

adharma maa kurushve`ti dootavaakyairnyavaarayat. 2. 48

Tatah kruddho dashagreevo jagaama dhanadaalayam,

vinirjitya dhanaadhyaksham jahaarottamapuhpakam. 2. 49

Tato yamam cha varunam nirjitya samare`asurah,

svargalokamagaattoornam de`varaajajighaansayaa. 2. 50

Kumbhakarna was overcome by slumber. Ravana got busy with activities that made people weep. A person who spreads terror and suffering wherever he goes is called *'raavana'*. When people heard that Ravana was coming they locked up their houses and hid in the forests; or else, they locked their houses from outside and hid inside, hoping he would think that there was nobody in the house and go away. Brahmins, Rishis, Devtas, Danavas, Kinnars, manushyas and Dev-Rishis were all slaughtered and eaten by Ravana at every opportunity.

Kuber heard about the havoc Ravana was creating. Ravana was his younger brother. It is the duty of an elder brother to give good advice to his younger brothers, and so Kuber sent word to Ravana to stop doing these horrendous deeds. This angered Ravana. He went to Alkapuri, defeated Kuber, and took away the Pushpak Viman from him. After that, he defeated Yama and Varun, and pushed his way into Swarga.

Tatoabhavanmahadyuddhamindre`na saha daivataih,

tato raavanamabhye`tya babandha tridashe`shvarah. 2. 51

Tachchhrutvaa sahasaagatya me`ghanaadah prataapavaan,

kritvaa ghoram mahadyddham jitvaa tridashapungavaan. 2 52

Indram griheetvaa badhvaasau me`ghanaado mahaabalah,

mochayitvaa tu pitaram griheetve`ndram yayau puram. 2. 53

Brahmaa tu mochayaamaasa de`ve`ndram me`ghanaadatah,

dattvaa varaanbahoonstasmai brahmaa svabhavanam yayau. 2. 54

Ravana fought with Indra, but could not defeat him. When Meghnad heard this he went to Swarga, fought Indra and defeated him. He tied

Indra up and brought him to Lanka. Because of this Meghnad was given the name 'Indrajit'. Brahmaji gave Meghnad a number of varas in ransom for Indra, and took Indra with him to his realm, Brahmaloka. Everybody who does tapasya gets a varadaan, but Meghnad was given the varadaan of showing great paurush-bala when needed. His unique powers were famous.

Raavano vijayee lokaansarvaan jitvaa krame`na tu,

kailaasam tolayaamaasa baahubhih parighopamaih. 2. 55

Tatra nandeeshvare`naivam shamoayam raakshase`shvarah,

vaanrairmaanushaishchaiva naasham gachchhe`ti kopinaa. 2. 56

Shaptoapyaganayan vaakyam yayau haihayapattanam,

te`na baddho dashagreevah pulastye`na vimochitah. 2. 57

Tatoatibalamaasaadya jighaansurharipungavam,

ghritaste`naiva kakshe`na baalinaa dashakandharah. 2. 58

Bhraamayitvaa tu chaturah samudraan raavanam harih,

visarjayaamaasa tataste`na sakhyam chakaara sah. 2. 59

Raavanah paramapreeta e`vam lokaanmahaabalah,

chakaara svavashe` raama bubhuje` svayame`va taan. 2. 60

Intoxicated by his strength and power, Ravana lifted up the Kailash Parvat one day, with his twenty hands. His hands used to itch when they were idle! Bhagwan Nandeeshwara Shankar Mahadev gave a shaap to Ravana, that he would be destroyed by monkeys and manushyas. Ravana was not a bit bothered by thus shaap.

Sahasraararjuna – the warrior Raja of Haihaya – had a thousand arms. When Ravana went there, he tied Ravana up and held him captive. Pulastya Rishi had to go there and plead for Ravana's release. After all, Ravana was his grandson!'

My father and my grandfather both did Bhagwat Katha. They used to narrate a story. Ravana sat one day on the bank of the river Reva, to do an elaborate puja, near the city of Reevan. This is where the rivers Narmada and Reva merge. Just then, Sahasrabahu Arjuna used his thousand hands to block the waters. He frolicked with ladies in the lake that was created. Ravana's puja was swept away in the swirling waters. He got up and went to investigate why the water had risen so suddenly. Kartaveerya Arjuna caught hold of Ravana and took him to his palace. When he began to do puja, he made Ravana stand and put an oil lamp on each of his ten heads. 'I will give you a good thrashing if even one lamp falls, or any oil spills from any lamp,' he threatened. He kept Ravana standing immobile for twenty-four hours! Then Brahmaji came and rescued Ravana.

After escaping from the Haihaya Rajya, Ravana went to Bali. Bali was on his way to do the daily ritual of Sandhya Vandan. He tucked Ravana under his armpit and carried him as he went round the four samudras, before letting him go. Seeing Bali's extraordinary strength, Ravana decided to develop a friendship with him.'

The neeti of war is that if the enemy is very powerful, the Raja should make a treaty of friendship with him.

"This is how Ravana subjugated all three lokas," said Agastya Muni. "He was supported by Indrajit and Kumbhakaran.

E`vamprabhaavo raaje`ndra dashagreevah sahe`drajit,

tvayaa vinihatah sankhye` raavano lokaraavanah. 2. 61

Me`ghanaadashcha nihato lakshmane`na mahaatmanaa,

kumbhakarnashcha nihatastvayaa parvatasannibhah. 2. 62

Bhavaannaaraayanah sakshaajjagataamaadikridvibhuh,

tvatsvaroopamidam sarvam jagatsthaavarajangamam. 2. 63

It was this same Indrajit who had defeated Indra, who was killed by Lakshman. And You killed Ravana and Kumbhakaran! Rama! You are no ordinary manushya! You are that Rama who abides in the hriday of all and motivates all. You are the adi-karta, and the nimitta-karana of this jagat. That means, You are the clay of which the pot is made and also the potter who makes the clay pot. You have become the form that is this jagat! All the objects of this jagat – both the sthavar and the jangam – are Your swarup. Everything – whether moving or unmoving, is You!

The people who cannot understand this cannot understand Your Avatar. Nor can they understand murti-puja, shraaddha, or puja of the tulsi plant and banyan tree. It is beyond their understanding that the basic substance of everything that exists is the Parameshwara! He is the matter of which everything is made, and therefore, nothing exists but Him!"'

There is nowhere, where the Parameshwara is not present. What is lacking is the bhava. The husband of every woman is the Parameshwara. The child of every parent is the Parameshwara for the parents. The mother and father of every child is the Parameshwara for the child. Every infant is baal-Gopal – the baby Krishna. This can be possible only when it is accepted that the Parameshwara is the only thing that exists in the things around us and far away. This principle is the special feature of the Vedic Dharma. (This is not found in the Bible or Koran or the books of Jainism and Buddhism.) This entire srishti is the swarup of the Parameshwara!

Tvannaabhikamalotpanno brahmaa lokapitaamahah,

agniste` mukhato jaato vaachaa saha raghoottama. 2. 64

Baahubhyaam lokapaalaughaashchakshurbhyaam chandrabhaaskarau,

dishashcha vidishashchaiva karnabhyaam te` samutthitaah. 2. 65

Ghraanaatpraanah samutpannashchaashvinau de`vasattamau,

janghaajaanoorujaghanaadbhuvarlokaadayoabhavan. 2. 66

Kukshide`shaatsamutpannaashchatvaarah saagaraa hare`,

stanaabhyaamindravarunau baalakhilyaashcha re`tamasah. 2. 67

Me`dhraadyamo gudaanmrityurmanyo rudrastrilochanah,

asthibhyah parvataa jaataah ke`she`bhyo me`ghasanhatih. 2. 68

Oshadhyastava rome`bhyo nakhe`bhyahshcha kharaadayah,

tvam vishvaroopah purusho maayaashakttisamanvith. 2. 69

Naanaaroopa ivaabhaasi gunavyatikare` sati,

tvaamaashrityaiva vibhudhaah pibantyamritamadvare`. 2. 70

Tvayaa srishtimidam sarvam vishvam sthaavarajangamam,

tvaamaashrityaiva jeevanti sarve` sthaavarajangamaah. 2. 71

‘“Brahma is the *pitaamaha* – the paternal grandfather of the whole world. He manifested from Your nabhi-kamal. Agni manifested from Your mouth, along with Vani. The Lokapals came from Your arms. The Surya and Chandrama were created from Your eyes. The directions and sub-directions came from Your ears. Prana came out of Your nose and the Ashwini Kumars from Your nostrils. The Bhuvar Loka was made from Your thighs, knees, and Your breadth. The samudras were created from Your stomach. Indra and Varun were created from Your breasts. The Balakhilyas and other Munis were created from Your semen. Yama came from Your penis, and mrityu from Your anus. Anger came from Your third eye. The parvats came from Your bones. The rain-bearing clouds came from Your hair. The medicinal plants came from the pores of Your skin. Donkeys etc came from Your fingernails. You are Vishwa-roop. It is with Your ashray that Devtas get amrita to drink. It is You, who has made this entire Vishwa; the jeeva and the jagat live because of Your ashray!”’

Tvadbhakttamakhilam vastu vyavahaare`api raaghava,

ksheeramadhyagatam sarpiryathaa vyaapyaakhilam payah. 2. 72

Tvadbhaasaa bhaasate`arkaadi na tvam te`naavabhaasase`,

sarvagam nityame`kam tvaam gnaanachakshurvilokaye`t. 2. 73

Naagnaanachakshustvaam pashye`dandhadrig bhaaskaram yathaa,

yoginastvaam vichinvanti svade`he` parame`shvaram. 2. 74

Atannirasanamukhairve`dasheershairaharnisham,

tvatpaadabhakttile`she`na griheetaa yadi yoginah. 2. 75

Vichinvanto hi pashyanti chinmaatram tvaam na chaanyathaa,

mayaa pralapitam kinchitsarvagnasya tavaagratah,

kshantumarhasi de`ve`sha tavaanugrahabhaagaham. 2. 76

Digde`shakaalapariheenamananyame`kam
chinmaatramaksharamajam chalanaadiheenam,

sarvagnameeshvaramanantagunam vyudastamaayam bhaje` raghupatim bhajataamabhinnan. 2. 77

A very strange thing is said here: “just as ghee is present in milk, whatever is there in vyavhar is in Your expression and Your bhakti.” It is not that this talk is about only Paramartha and not vyavhar. Even in vyavhar, all the things that exist in this world are Bhagwan’s bhaktas. They are there for His seva. Bhagwan’s bhaktas have said that if Bhagwan places His foot on the ground, they become the Prithivi. If He eats a kachori, they become the kachori. If He eats the vegetable called parval, they become the parval!

Bhaktas manifest in all forms to do Bhagwan’s seva. They say, “We are not able to recognize Him.” Just as the gopis of Vrindavan saw Him even in the creepers that flowered and the cows, calves, river, and lake, bhaktas manifest in everything, manifesting in different roops to do His seva and please Him. That is why, in the drishti of a bhakta,

nobody is an a-bhakta! Everyone and everything is Bhagwan's bhakta. If a person sees anyone as an a-bhakta, it means that he lacks bhakti. Just as ghee is present in milk – it pervades milk – Your bhakti pervades everything that exists.

'"Rama! It is because of Your prakash that the Surya and Chandra have prakash, and we are aware of them. You are *sarva-vyaapee* – You pervade everything! You are nitya and You are one. You are seen with the eyes of Gnan. Nobody who is lacking in Gnan is able to see You. Just as a blind man cannot see the Surya, an agnani cannot see You. Agnan works where the Paramatma is not seen."'

This is why Yogis don't go far to look for the Paramatma. To think that the Paramatma won't be found here – He will be found in some other place – is to disrespect the Paramatma. We should look for Him wherever we are.

Where are you? See that!

So, gnata, drashta, sakshi, kootastha – the Paramatma is absolutely attached to the Atmadev. To even say He is attached indicates a slight distance. The Paramatma is our shareer! That is why Yogis don't go out into the world to look for Him. They seek Him within.

People who don't have a Guru are identified by just the method they use to seek the Parameshwara. The Yogis don't go to Vaikuntha to look for the Paramatma; they recognize Him in their shareer.

What is the method for recognizing Him?

They say, 'use your buddhi.'

How?

Whatever is perceived to be other than the Paramatma – whatever does not have the lakshan of the Paramatma, has been born and will die, is a-chetan and the roop of dukha – is definitely not the Paramatma!

There is a method even in this. The sansara should be understood as dukha-roop right from the start, and then the person gets vairagya. The sansara is perceived as jada-roop, and then the person gets asangata, and loses interest in the sansara. Then he experiences his own characteristic of being chetan. He perceives the jagat as being an illusionary presence in the absence of the substratum that does not exist. Then the jagat becomes mithya!

And so, let go of everything that you perceive as something that is not the Paramatma. Start with this. Then something is left, which cannot be dismissed as mithya, and that is when we get the bodha of the Paramatma.

The Upanishads are the 'jewel in the crown' of the Vedas, and this is how they explain the Paramatma.

'"The Ishwara is omniscient. He has infinite gunas. There is no trace of Maya in Him. He is not separate from those who do His bhajan. Meaning, the Atma of people who do His bhajan is the swarup of the Paramatma. I do bhajan of that Paramatma!" said Agastyaji.

Uttar Kanda

The Third Sarga

The earlier charit of Bali and Sugriva; the discussion between the Sanat Kumars and Ravana.

Shreeraama uvaacha

Vaalisugreevaryorjanma shrotumichchhaami tattvatah,

raveendrau vaanaraakaaro jagnaata iti nah shrutam. 3. 1

Agastya uvaacha

Me`roh svarnamayasyaadre`rmadhyashringe` maniprabhe`,

tasminsabhaaste` visteernaa brahmanah shatayojanaa. 3. 2

Tasyaam chaturmukhah saakshaatkadaahidyogamaasthitah,

ne`traabhyaam patitam divyamaanandasalilam bahu. 3. 3

Tadgriheetvaa kare` brahmaa dhyaatvaa kinchittadatyajat,

bhoomau patitamaatre`na tasmaajjaato mahaakaih. 3. 4

Tamaaha druhino vatsa kinchitkaalam vasaatra me`,

sameepe` sarvashobhaadhye` tatah shre`yo bhavishyati. 3. 5

'Shri Ramachandra said, "Maharaj! You told us about Ravana, Kumbhakaran, and Meghnad. Now please tell us about My bhaktas – Sugriva, and his elder brother Bali. How did their birth take place? How did Surya and Indra manifest in the forms of these vanars? Please favour Me with this information."

Agastyaji complied with pleasure. "There is a parvat called the Meru Parvat. It gleams like a flawless gem. Brahmaji rules over a hundred yojans on this parvat. Brahmaji was sitting in dhyana one day."'

It is not that Brahmaji and Shankarji sit in dhyana all the time! It is the people of today who say that they will sit in an unbroken state of

dhyana. The meaning of there being two vrittis is that in dhyana, its continuity is neither in time nor in space. If the dhyana is not separate from the Paramatma it will be continuous. If it is even slightly separate from Him, how can it be continuous?

'When Brahmaji went into dhyana two teardrops fell from his eyes. He caught them in his hand, held them for an instant, and then let them drop to the ground. As soon as the teardrops touched the ground a great vanar arose from them. Brahmaji said, "Beta! Stay with me for some time. It will be auspicious for you to stay in Brahmaloka."

Ityuktto nyavasattatra brahmanaa vaanarottamah,

e`vam bahutithe` kaale` gate` rikshaadhipah sudheeh. 3. 6

Kadaachitparyatannadrou falamoolaarthamudyatah,

apashyaddivyasalilaam vaapeem manishilaanvitaam. 3. 7

Paaneeyam paatumaagachchhattatra chhaayaamayam kapim,

drishtvaa pratikapim matvaa nipapaata jalaantare`. 3. 8

Tatraadrishtaa hari sheeghram pubarutplutya vaanarah,

apashyatsundareem raamaamaatmaanam vismayam gatah. 3. 9

The vanar stayed in Brahmaloka. After many years he became the Raja of the rikshas – he ruled over all the bears. One day, he was wandering around looking for fruits and roots to eat, when he saw a large well with steps going down to the water. The stones that lined the walls of the well glowed like precious stones. The vanar went down the steps to drink water. He saw the reflection of a huge vanar in the water. Thinking it to be an enemy he jumped into the water to attack it. There was no vanar; it was his own reflection. He came out of the well and discovered that he had been transformed into a beautiful maiden! Riksharaj was astonished at this!

Tatah sure`sho de`ve`sham poojayitvaa chaturmukham,

gachchhanmadhyaahnasamaye` drishtvaa naareem manoramaam. 3. 10

Kandarpasharaviddhaangastyakttvaanveeryamuttamam,

taamapraapyaiva tadbeejam baalade`she`apatadbhuvi. 3. 11

Vaalee samabhavattatra shakratulyaparaakramah,

tasya dattvaa sure`shaanah svarnamaalaam divam gatah. 3. 12

Bhaanurapyaagatastatra tadaaneeme`va bhaamineem,

drishtvaa kaamavasho bhootvaa greevaade`she`asrijanmahat. 3. 13

Beejam tasyaastatah sadyo maheekaayoabhavaddharih,

tasya dattvaa hanoomantam sahaayaartham gato ravih. 3. 14

Indra was returning to Swarga after completing Brahmaji's mid-day puja when he saw this beautiful maiden. He was filled with lust, and his semen fell on the *baala* – tresses – of the maiden, and Bali was created. Indra gave Bali a beautiful long necklace made of gold and went back to Swarga.

In the same way, Surya came, and was filled with lust. His semen fell on the lady's neck – *greevaa* – and the large vanar that was created was called Sugriva. Surya gave Hanuman to Sugriva, to help him in every way. Hanuman used to stay with Surya.

Putradvayam samaadaaya gatvaa saa nidritaa kvachit,

prabhaate`apashyadaatmaanam poorvavadvaanasaakritim. 3. 15

Falamoolaadibhih saardham putraabhayaam sahitah kapih,

natvaachaturmukhasyaagre` riksharaajah sthitah sudheeh. 3. 16

Tatoabraveetsamaashvaasya bahushah kapikunjaram,

tatraikam de`vataadootamaahooyaamarasannibham. 3. 17

Gachchha doota mayaadishto griheetvaa vaanarottamam,

kishkindhaam divyanagareem nirmitaam vishvakarmann. 3. 18

Sarvasaubhaagyavalitaam de`vairapi duraasadaam,

tasyaam sinhaasane` veeram raajaanamabhishe`chaya. 3. 19

Saptadveepagataa ye` ye` vaanaraah santi durjayaah,

sarve` te` riksharaajsya bhavishyanti vashe`anugaah. 3. 20

The beautiful lady felt extremely drowsy. She went to sleep with her two sons beside her. In the morning, the lady had become transformed into the original form of a vanar. Riksharaj found that he was no longer a woman! He began to nurture his sons on fruits, roots, etc. They went to Brahmaji.

Brahmaji comforted Riksharaj. He called several Devtas and Devdoots – emissaries of the Devtas. He gave them the aagna to go to Kishkindha with the vanars. Kishkindha was a beautiful city created by Vishwakarma. Brahmaji told the Devtas and the Devdootas, "Kishkindha is blessed with every good fortune. Go there and do the abhishek of Riksharaj as the Raja of Kishkindha. He will be the Raja of all the vanars in the seven continents. All the vanars will be subservient to Riksharaj.

Yadaa naaraayanah saakshaadraamo bhootvaa sanaatanah,

bhobhaaraasuranaashaaya sambhavishyati bhootale`. 3. 21

Tadaa sarve` sahaayaarthe` tasya gachchhantu vaanaraah,

ityuktto brahmanaa dooto de`vaanaam sa mahaamatih. 3. 22

Yathaagnaptastathaa chakre` brahmanaa tam hareeshvaram,

de`vadootastato gatvaa brahmane` tannyave`dayat. 3. 23

Tadaadi vaanaraanaam saa kishkindhaabhoonnripaashrayah. 3. 24

All the vanars will be gathered when Narayana goes there, in the form of Rama," explained Brahmaji. The Doots did everything as instructed. Then they came back to report to Brahmaji that his aagna had been

carried out. Kishkindha became the Capital city of the vanars since that time.

Sarve`shvarastvame`vaaseeridaaneem brahmanaarthitah,

bhoome`rbhaaro hritah kritsnastvayaa leelaanride`hinaa,

sarvabootaantarasya nityamukttachidaatmanah. 3. 25

Akhandaanandaroopasya kiyaane`sha paraakramah,

tathaapi varnyate` sadbhirleelaamaanusharoopinah. 3. 26

Yashaste` sarvalokaanaam paapahatyai sukhaaya cha,

ya idam keertaye`nmartyo vaalisugreevaryomahat. 3. 27

Janma tvadaashrayatvaatsa muchyate` sarvapaatakaih. 3. 28

Rama! You came to remove the burden of the Prithivi, in response to Brahmaji's prarthana. You have come as Dashrath-nandan, in the Ikshavaku Vansha, but You are akhanda and ananta – this valour is just a game for You! You have assumed this roop in leela; the Satpurushas describe Your leelas, and those who do shravan of it become free of paapa. A person gets great punya by just describing Bali and Sugriva's births and deeds, because this katha is connected with You."

Athaanyaam sampravakshyaami kathaam raama tvadaashrayaam,

seetaa hritaa uadartham saa raavane`na duraatmanaa. 3. 29

Puraa kritayuge` raama prajaapatisutam vibhum,

sanatkumaarame`kaante` samaaseenam dashaananah,

vinayaavanato bhootvaa hyabhivaadye`damabraveet. 3. 30

Konvasminpravaro loke` de`vaanaam balavattarah,

de`vaashcha yam samaashritya yuddhe` shatrum jayati hi. 3. 31

Kam yajanti dvijaa nityam kam dhyaayanti cha yoginah,

e`tanme` shansa bhagavan prashnam prashravidaamvarah. 3. 32

Agastyaji said, “I will narrate another katha connected to You.” He was telling Ramachandra the reason Ravana kidnapped Sitaji. “Brahmaji’s putras – the Sanakadis – were sitting by themselves one day. Ravana came and did namaskara at their feet with great humility. “Sanat Kumarjis, please tell me, who is the most superior person in the world at this present time? Who is the strongest among the Devtas? Under whose ashray do the Devtas get victory? For whom do the Brahmins do Yagnas? Please tell me the swarup of the one to whom all this is applicable.”

Gnaatvaa tasya hridistham yattadashe`she`na yogadrik

dashaananamuvaache`dam shrunu vakshyaami putraka. 3. 33

Bhartaa yo jagataam nityam yasya janmaadikam nahi,

suraasurairnuto nityam harirnaaraayanoavyayah. 3. 34

Yannaabhipankajaajjaato barhmaa vishvasrijaam patih,

srishtam ye`naiva sakalam jagatsthaavarajangaman. 3. 35

Tam samaashritya vibudhaa jayanti samare` ripun,

yogino dhyaanayoge`na tame`vaanujapanti hi. 3. 36

The Sanat Kumars had obtained Yoga-drishti. They knew what was there in Ravana’s hriday. They told him, “Beta! He, who is the Swami of this entire jagat, is not subject to janma-maran. The Devtas and the Daityas bow down to Him. He is called ‘Narayana! Hari! Avinashi!’ Brahma manifested from His naabhi-kamal. Brahma is the Master of this Vishwa-srishti. It is Brahma who created this jagat of chara-achara objects. The Devtas vanquish their enemies by taking Narayana’s ashray. Yogis do His dhayana and japa.”

Maharshe`rvachanam shrutvaa pratyuvaacha dashaananah,

daityadaanavarakshaansi vishnunaa nihataani cha. 3. 37

Kaam vaa gatim prapadyante` pre`tya te` munipungava,

tamuvaacha munishre`stho raavanam raakshasaadhipam. 3. 38

Daivate`rnihataa nityam gatvaa svarganuttamm,

bhogakshaye` punastasmaad bhrashtaa bhoomau bhavanti te`. 3. 39

Poorvaarjitaih punyapaapairmriyante` chodbhavanti cha,

vishnunaa ye` hataaste` tu praapnuvanti hare`rgtim. 3. 40

Ravana said, "Maharaj! Vishu-Narayana, as described by you, has killed many Daityas, Danavas, and Rakshasas. What gati do they get? What happens when they die?"

The Sanat Kumars explained to Rakshasa-Raj Ravana that those who are killed by Devtas go to Swarga. They get bhoga as per their paapa-punya, and then – when the paapa-punya are used up – they fall to the prithivi and are reborn. Everyone who goes to Swarga has to leave it after using up the bhoga of their deeds.

However, a person who is killed by Vishnu Bhagwan goes neither to Swarga nor to Narak; nor does he get a gati according to his karmas. The person killed by Vishnu gets Vishnu!

Shrutvaa munimukhaatsarvam raavano hrishtamaanasah,

yotsye`aham harinaasaardhamiti chintaaparoabhavat. 3. 41
Manahsthitam parignaaya raavanansya mahaamunih,

uvaacha vatsa te`abhishteam bhavishyanti na sanshayah. 3. 42

Kanchitkaalam prateekshasva sukhee bhava dashaanana,

e`vamuktvaa mahaabaaho munih punaruvaacha tam. 3. 43

When Ravana heard what the Sanat Kumars said, he felt very pleased. He resolved, then and there, that he would die at Narayana's hands. He would do yuddha with Narayana and be killed by Him. He began to think how this could be achieved.

The Mahamuni Sanat Kumars understood what was in Ravana's mana. They told him, "Beta! The desire you have in your mana will come true. Just wait for some time. Be sukhi.

Tasya svaroopam vakshyaami hyaroopasyaapi maayinah,

sthaavare`shu cha sarve`shu nade`shu cha nadeeshu cha. 3. 44

Omkaarashchaiva satyam cha saavitree prithivee cha sah,

samastajagadaadhaarah she`sharoopadharo hi sah. 3. 45

Sarve` de`vaah samudraashcha kaalah sooryashcha chandramaah,

sooryodayo divaaraatree yamashchaiva tathaanilah. 3. 46

Agnirindrastathaa mrityuh parjanyo vasavastathaa,

brahmaa rudraadayashchaiva ye` chaanye` de`vadaanavaah. 3. 47

Even though the Paramatma is a-roop, He is mayavi – he uses Maya. I will describe His swarup – He is jada and also chetan. He is the form of the Omkara, in rivers and streams. He is Satya and He is Savitri.

Vidyotate` jvalatye`sha paati chaatteeti vishvakrit,

kreedaam karotyavyaatmaa soayam vishnuh sanatanah. 3. 48

Te`na sarvamidam vyaaptam trailokyam sacharaacharam,

neelotpaladalashyaamo vidyudvarnaambaraavritah. 3. 49

Shuddhajaamboonadaprakhyaam shriyam vaamaanksansthitaam,

sadaanapaayineem de`veem pashyannaalingya tishthati. 3. 50

Drashtum na shkyate` kaishchidde`vadaanavapannagaih,

yasya prasaadam kurute` sa chainam drashtumarhati. 3. 51

Na cha yagnatapobhirvaa na daanaadhyayanaadibhih,

shakyate` bhagavaandrashtumupaayairitarairapi. 3. 52

Tadbhakttaistadgatapraanaistachchittairdhootakalmashaih,

shakyate` bhagavaanvishnurve`daantaamaladrishtibhih. 3. 53

It is He, who shines, burns, protects, eats, etc. Everything is His leela. This entire srishti of char-achara objects is pervaded by Him. His form is blue-hued, like a freshly bloomed water lily. He wears a yellow stole that glitters like flashes of lightning. Laxmiji is always close by His left side, like a gold ornament, embracing Him. Other people cannot see Him. If anyone thinks he can see Bhagwan by doing Yoga, tapasya, daan, adhyayan, etc he is mistaken. Bhagwan's darshan is not obtained by any method; only by His kripa.

The bhaktas who live for Bhagwan listen only to talk about Him. They see only Him and think only about Him. Those whose mana is always immersed in the Paramatma, and whose paapas have been washed away, can see Bhagwan Vishnu.

Athavaa drashtumichchhaa te` shrunu tvam parame`shvaram,

tre`taayuge` sa de`ve`sho bhavitaa nripavigrahah. 3. 54

Hitaartham de`vamartyaanaamikshvaakoonaam kule` harih,

raamo daasharathirbhootvaa mahaasattvaparaakramah. 3. 55

Piturniyogaatsa bhraatraa bhaaryayaa dandake` vane`,

vicharishyati darmaatmaa jaganmaatraa svamaayayaa. 3. 56

E`vam te` sarvamaakhyaatam mayaa raavana vistaraat,

bhajasva bhakttibhaave`na sadaa raamam shriyaa yutam. 3. 57

Ravana! I know that you have a wish to get the darshan of Vishnu Bhagwan. He will manifest in the Treta Yuga as Rama, the putra of Dashrath, in the Ikshavaku Vansha, for the benefit of Devtas and manushyas. In obedience to His pita's aagna He will go to the Dandak van with His brother Lakshman, and patni Sita. I have told you everything in detail. Now go and do bhajan of Laxmi-Narayana Bhagwan Shri Rama! This will give you Rama's darshan."

Agastya uvaacha

E`vam shrutvaasuraadhyaksho dhyaatvaa kinchidvichaarya cha,

tvayaa saha virodhe`psurmumude` raavano mahan. 3. 58

Yuddhaarthee sarvato lokaan paryatan samavasthitah,

e`tadartha mahaaraaja raavanoateeva buddhimaan,

hritavaan jaanakeem de`veem tvayaatmavadhakaankshayaa. 3. 59

Imam kathaam yah shrunuyaatpathe`dvaa sanshraavaye`dvaa shavanaarthinaam sadaa,

aayushyamaarogyamanantasaukhyam praapnoti laabham dhanamakshayam cha. 33. 60

Agastyaji said, "He Rama! Hearing this, Ravana thought, 'If I am hostile to Rama He will kill me. It is not possible for me to obtain Him through dhyana-bhajan.' So, he decided to do yuddha with You. He looked for You all over the world. He Maharaj! Ravana was a great buddhi maan. He abducted Devi Janaki to force You to fight him and kill him."'

Any person who does shravan or paatha of this katha, or even wants to listen to it and listens to it, gets a long life, good health, and gets sukha as well as inexhaustible wealth.

The substance of this katha is that even the people we tend to hate or despise, because we believe them to be wicked, can have prema for Bhagwan hidden in their hriday. It is not easy to see this, nor see any goodness in them.

Sadhan is for our own self, not for any other. This applies equally to Dharma. What we have to keep in mind is that we will get kalyan if we don't consider anybody to be bad, and see a bhakta and Bhagwan in everybody's hriday.

The conclusion derived from this episode is that we should not see bad even in Ravana. If even Ravana had Bhagwan and Bhagwan's bhakti in

his hriday, anybody in the world can have it, too. So, we should not see anybody as being wicked.

That means, we should always keep our own hriday filled with prema, Satya, Paramartha, and the Paramatma.

Uttar Kanda

The Fourth Sarga

Rama-Rajya; Sitaji's vanavas.

Shreemahaade`va uvaacha

E`kadaa brahmano lokaadaayaantam naaradam munim,

paryatan raavano lokaandrishtvaa natvaabraveedvachah. 4. 1

Bhagavanbroohi me` yoddhum kutra santi mahaabalaah,

yoddhumichchhami balibhistvam gnaataasi jagattrayam. 4. 2

Munirdhyaatvaah suchiram shve`tadveepanivaasinah,

mahaabalaa mahaakaayaastatra yaahi mahaamate`. 4. 3

Vishnupoojaarataa ye` vai vishnunaa nihataashcha ye`,

ta e`va tatra nivasanti aje`yaashcha suraasuraih. 4.4

Bhagwan Shankar was talking to Gauriji. "Naradji was going from Brahmaloka to Martyaloka. It is his svabhava to travel. Ravana saw him and did namaskara. He said, "Bhagavan! Please tell me where I can find people who have the capacity to do yuddha with me. I want to fight with some veers."

Naradji did dhyana for a long time. Then he told Ravana, "the people who live in the Shveta Dveep are capable of giving you a good fight. People who do Vishnu puja, or are killed by Him, are born there. They cannot be defeated by even Devtas and Daityas."

Shrutvaa tadraavano ve`gaanmantribhih pushpake`na taan,

yoddhukaamah samaagatya shve`tadveepasameepatah. . 5

Tatprabhaahatate`jaskam pushkalam naachalattatah,

tyaktvaa imaanam prayayau mantrinashch dashaananah. 4. 6

Pravishanne`sha taddveepam dhrito haste`na yoshitaa,

prishtashcha tvam kutah koasi pre`shitah ke`na vaa vada. 4. 7

Ityuktto leelayaa streebhirhasanteebhih punah punah,

krichchhraaddhastaadvinirmukuttastaasaam streenaam dashaananah. 4. 8

Aashcharyamatulam labdhvaa chintayaamaasa durmatih,

vishnunaa nihato yaami vaikunthamiti nishchitah. 4. 9

Mayi vishnuryathaa kupye`ttathaa kaarya karomyaham,

iti nishchitya vaide`heem jahaara vipine`asurah. 4. 10

Hearing this, Ravana got into the Pushpak Viman with his mantris, and set off for the Shveta Dveep. The effulgence of the land there was too much for the Pushpak Viman. It could not enter the land. Ravana got off, leaving his mantris in the viman, and went forth alone.'

In the Vaishnav Sampradaya it is believed that Shri Krishna's grandson, Aniruddha, rules the Shveta Dveep. All the people born there have a light complexion and an impressive personality. In that land nobody is afflicted with shoka, bhaya, old age, or mrityu.

'Ravana was about to enter the Shveta Dveep when a lady caught him by the hand. "Who are you?" she asked. "Where have you come from? Who has sent you here?"

A group of ladies gathered around them. They would look at Ravana and laugh. They started to play with him as though he was a doll. Ravana escaped with considerable difficulty, amazed at the strength of these women. He told himself, 'this is where I will come. I will get myself killed at Vishnu's hands and live in this Vaikuntha. I must do something to make Vishnu very angry with me.'

It was with this in mind that Ravana abducted Janakiji."

Jaanannaiva paraatmaanam sa jahaaraavaneesutaam,

maatrivatpaalayaamaasa tvattah kaankshanvadham svakam. 4. 11

Raama tvam parame`shvaroasi sakalam jaanaasi vignaanadrig bhootam bhavyamidam trikaalakalanaasaakshee vikalponjhitah,

bhakttaanaamanuvartanaaya sakalaam kurvan kriyaasamhatim tvam shrinvanmanujaakritirmunivacho bhaaseesha lokaarchitah. 4. 12

Stutvaivam raaghavam te`na poojitah kumbhasambhavah,

svaashramam munibhih saardham prayayau hrishtamaanasah. 4. 13

Raamastu seetayaa saardhyam bhraatribhih saha mantribhih,

sansaareeva ramaanaatho ramamaanoavasad grihe`. 4. 14

Anaasakttoapi vishayaanbubhuje` priyayaa saha,

hanumatpramukhaih sadbhirvaanaraih parive`shthitah. 4. 15

Agastyaji told Ramachandra Bhagwan, “Ravana abducted Janakiji knowing that You are the Paramatma. He took care of her like he would of his mother. He had a longing in his heart to be killed by You.

He Rama! You are the Parameshwara! Your srishti is vignan. You know everything – what has happened and what will happen. You are the sakshi of everything in the past, present and future. There is no distinction of Time for You. Everything You do is for fulfilling the desires of Your bhaktas.”

This is how Agastyaji did Bhagwan Ramachandra’s stuti. Ramachandra did Agastyaji’s puja. Agastyaji went back to his Ashram with the other Mahatmas, well pleased.

Bhagwan Shri Ramachandra began to rule Ayodhya along with Sitaji and His brothers, like any other ideal Raja. He lived for many years, doing bhoga of vishays, but His hriday was free of asakti for anything or anyone. He sat on the simhasan with Janakiji. Hanuman and other vanars, and Sants were always with Him.

Pushpakam chaagamadraamame`kadaa poorvavtprabhum,

praaha de`va kube`re`na pre`shitam tvaamaham tatah. 4. 16

Jitam tvam raavane`naadau pashchaadraame`na nirjijtam,

atastvam raaghvam nityam vaha yaavadvase`dbhuvi. 4. 17

Yadaa gachchhe`draghushre`shtho vaikuntham yaahi maam tadaa,

tachchhrutvaa raaghavah praaha pushpakam sooryasannibhm. 4. 18

Yadaa smaraami bhadram te` tadaagachchha mamaantikam,

tishthaantardhaaya sarvatra gachchhe`daaneem mamaagnayaa. 4. 19

Ityuktvaa raamachandroapi paurakaaryaani sarvashah,

bhraatribhirmantribhih saardham yathaanyaayam chakaara sah. 4. 20

One day, the Pushpak Viman came back to Ramachandra. It spoke to Bhagwan Ramachandra. “Maharaj! Kuber has sent me to You. He has said that first Ravana had taken me away by force, by defeating him. Now, You have defeated Ravana, so I should do Your seva. He said that I need not stay with him; I am to stay with You for as long as You stay in the Martyaloka.”

Ramachandra said, “Pushpak, go and do Kuber’s seva. Come to Me when I think of you.” Bhagwan again became busy with matters of the realm, ruling with wisdom and justice, along with Sitaji and His brothers and mantris.

Raaghave` shaasati bhuvam lokanaathe` ramaapatau,

vasudhaa sasyasampannaa falavantashcha bhooruhaa. 4. 21

Janaah dharmaparaah sarve` patibhakttiparaah striyah,

naapshyatputramaranam kashchidraajani raaghave`. 4. 22

Samaaruhya vimaanaagryam raaghvah seetayaa saha,

vaanarairbhraatribhih saardham sanchachaaraavanim prabhuh. 4. 23

Amaanushaani kaaryaani chakaara bahusho bhuvi,

braahmanasya sutam drishtvaa baalam mritamakaalatah. 4. 24

Shochantam braahmanam chaapi gnaatvaa raamo mahaamatih,

tapasyantam vane` shoodram hatvaa braahmanabaalakam. 4. 25

Jeevayaamaasa shoodrasya dadau svargamanuttamam,

lokaanaamupade`shaartham paramaatmaa raghoottamah. 4. 26

During Bhagwan Ramachandra's reign food grew in plenty and the fruit was profuse in the trees. The people were inclined towards Dharma, and women were pati-vrata. No son died before the father, because this was the time when Bhagwan Ramachandra was the Raja. Sita and Rama travelled all over their realm in a viman, accompanied by Ramachandra's brothers.'

In the Grihastha Dharma, the pati is free to go here and there. Sometimes, a man takes his patni with his for a change.

'Shri Ramachandra did many things that manushyas don't normally do.

A young Brahmin boy died. His father wept piteously. Bhagwan Ramachandra had enquiries made. It was found that a Shudra was doing tapasya in a van. Ramachandra brought the Brahmin boy to life, killed the Shudra and sent him to Swarga.'

People don't understand the power of tapasya. Tapasya achieves great things. It is an excellent thing, and we should certainly do tapasya in our life. It is like taking medicine to cure a disease. It is the duty of the Raja to ensure that everybody does his ordained duty.

If a soldier is given guard duty and he goes to some isolated spot to do Veda-paatha with all the correct enunciation, saying that this is a very good thing to do, it is an offence. The soldier is eligible for punishment for dereliction of duty. He is not punished for doing Veda-paatha; he is punished for failing to do the duty assigned to him.

A traffic policeman told to stand at a crossroads and direct the traffic will be guilty of not doing his duty if he leaves his post to take a man who suddenly fainted on the road in front of him to a doctor. To do one's ordained duty is the best thing to do.

'Sve` sve`adhikaare` yaa nishthaa sa gunah parikeertitah' - a person is praised if he has the guna of doing his duty.

The Parameshwara has manifested as Bhagwan Rama, as the ruler. Whoever is appointed by Him to to do tapasya should do tapasya, and whoever has been appointed to sweep the roads should sweep the roads. A person appointed to be a doctor should not do the work of a lawyer; nor should a man appointed to be a lawyer do the work of a doctor.

'Sve` sve` karmanyabhirtah sansiddhim labhate` narah' – a person is successful when he is active in doing his ordained duty.

During Ramachandra's reign as the Maharaja-dhiraj, everybody did the work they were allotted. Rama killed the Shudra because he had disdained the aagna given to him and gone off to do tapasya; not because he did tapasya. The punishment for this offence was the death penalty, meant to deter people from neglecting their duty randomly.

Now, if you hold on to the thinking of present times, and evaluate the happenings of ancient times, you will fail to understand the matter in the right perspective. We should try to understand the thinking of those days before coming to any conclusion about whether it was right or wrong. The guna-buddhi for objects and karmas should not have contempt for the eligibility of the chaitanya jeeva.

Kotishah sthaapayaamaasa shivalingaani sarvashah,

seetaam cha ramayaamaasa sarvabhogairamaanushaih. 4. 27

Shashaama raamo dharma`na raajyam paramadharmavit,

kathaam sansthaapayaamaasa sarvalokamalaapahaam. 4. 28

Dashavarshasahasraani maayaamaanushavigrahah,

chakaara raajyam vidhivallokavandyapadaambujah. 4. 29

Raghunandan Bhagwan Shri Rama established millions of Shivalingas as an upadesh to His praja, that there should be no conflict between bhaktas of Shiva and Vishnu.

Sitaji obtained all bhoga. Ramachandra ruled the realm in keeping with Dharma. His actions were such that people who read or heard about them would be inspired to be Dharmatmas, and their antahkaranas would become shuddha. Ramachandra ruled for ten thousand years, and had the full support of His praja.

E`kapatnivrata raamo raajarshih sarvadaa shuchih,

grihame`dheeyamakhilamaacharan shikshayan janaan. 4. 30

Seetaa pre`mnaanuvrittyaa cha prashraye`na dame`na cha,

bharturmanoharaa saadhvee bhaavagnaa saa hriyaa bhiyaa. 4. 31

E`kadaa kreedaavipine` sarvabhogasamanvite`,

e`kaante` divyabhavane` sukhaaseenam raghoottamam. 4. 32

Neelamaanikyasankaasham divyaabharanabhooshitam,

prasannavadanam shaantam vidyutpunjanibhaambaram. 4. 33

Seetaa kamalapatraakshee sarvaabharanabhooshitaa,

raamamaah karaabhyaam saa laalayantee padaambuje`. 4. 34

Bhagwan Ramachandra was *e`ka patni vrata* – meaning, He had vowed to have only one patni.'

We hear of the *paati-vrata dharma* – where the patni is fully dedicated to her pati. Bhagwan Shri Rama established the Dharma of having only one patni. It was His vrata to have only one patni – Sita. In earlier times, a Raja had many patnis. Dashrathji had many patnis.

Ramachandra's vrata was revolutionary. He broke the norm of having many patnis and established the norm of not having more than one patni.

Living as a Grihastha Ramachandra followed all the rules of Dharma, to set an example to His praja.

Shri Sitaji had boundless prema for Shri Rama. A patni should have prema for her pati, but the prema should not be limited to having a good time, but not doing seva. Such a prema is like a barren woman. Prema arises out of vishvas between the pati-patni. A couple's prema is to the level of the trust, confidence and understanding between them. And, where prema is, seva is. Seva is done with humility, not egoism. Seva is not done to give pleasure to our indriyas; it is done to restrain our indriyas.

Everything Janakiji did was with an understanding of Ramachandra's feelings. They lived in a beautiful mahal in the middle of a park, away from the noise and bustle of the city.

Raghunandan was seated on a simhasan. His shareer gleamed like a dark blue sapphire. He was wearing gorgeous garments and ornaments. His yellow garments glittered like flashes of lightning. His face was serene. Janakiji was fanning Him. She was also dressed in gorgeous garments and jewellery. She placed a request to Him.

De`vade`va jagannaatha paramaatmansanaatana,

chidaanandaadimadhyaantarahitaashe`shakaarana. 4. 35

De`va de`vaah samaasaadya maame`kaante`abruvanvachah,

bahushoarthayamaanaaste` vaikunthaagamanam prati. 4. 36

Tvayaa same`tashchichchhaktyaa raamastishthati bhootale`,

visrijyaasmaansvakam dhaama vaikuntham cha sanaatanam. 4. 37

Aaste` tvayaa jagaddhaatri raamah kamalalochanah,

agrato yaahi vaikuntham tvam tathaa che`dradhoottamah. 4. 38

Aagamishyati vaikuntham sanaathaanah karishyati,

iti vignaapitaaham tairmayaa vignaapito bhavaan. 4. 39

Yadyukttam tatkurushvaadya naahamaagnaapaye` prabho,

seetaayaastadvachah shrutvaa raamo dhyaatvaabraveetkshanam. 4. 40

“Dev! Dev! Jagannatha! Sanatana! Paramatman! He Chidananda, free of adi-madhya-anta, He ashesha-karana! All the Devtas had come to me in private. They prayed earnestly, that Bhagwan Ramachandra should come to Vaikuntha.”

Sitaji told Bhagwan Ramachandra about the prayer of the Devtas, that Ramachandra should now return to His eternal dham. “‘He has been staying with you in the Martyaloka for a very long time; He has abandoned us! The sanatana Vaikuntha is deserted. He Jagaddhatri! Let kamal-lochan Rama come ahead, and you also come. Let us have our Master back.’ The Devtas prayed to me for this, and I have conveyed their message to You. It is not that I am asking You to do what they ask.”’

The etiquette followed in the Ramayana is that even if something is said for the first time, they say: *smaaraye` tvaam na shikshaye`* - I am reminding You, not telling You.

‘Janakiji said that she was merely conveying the message to Bhagwan Ramachandra, indicating that He should do what He felt was best.

De`vi jaanaami sakalam tatropaayam vadaami te`,

kalpayitvaa misham de`vi lokavaadam tvadaashrayam. 4. 41

Tyajaami tvaam vane` lokavaadaadbheeta ivaaparah,

bhavishyatah kumaarau dvau vaalmeeke`raashramaantike`. 4. 42

Idaaneem drishyate` garbhah punaraagatya me`antikam,

lokaanaam pratyayaartham tvam kritvaa shapathamaadaraat. 4. 43

Bhoome`rvivaramaatre`na vaikuntham yaasyasi drutam,

pashchaadaham gamishyaami e`sha e`va sunishchayah. 4. 44

After doing dhyana for a moment, Ramachandra Bhagwan replied, "Devi! I am aware of everything, certainly; but we should proceed methodically. We should consider the people's reproach about you. I should do tyaga of you, and behave as though I feared the reproach of My praja."'

The svabhava of friendship, faith and prema is that when two people have a strong bond of prema they keep some things secret, known only to the two of them, and no other. What is the prema worth, unless it has such understanding? It is seen that Sita-Rama kept some things secret even from Lakhman. Sitaji is Rama's shakti; Rama and His shakti are one. Sometimes there is an illusionary separation, with a chaya image created to delude others, while the original shakti remains invisible, but never destroyed. Nor is the original Sita abducted. This episode was kept secret from Lakshman, and so is the episode described here.

Lakshman is a jeeva – He is the Shesha. Bhagwan and His shakti are one; they are not separate, and therefore, their Gnan is unbroken and eternal.

My elders told me long ago that we are not to see how much prema Rama had for Sitaji; we are to see how great Sitaji's prema for Rama was.

When a vakta gives a talk on some subject, there is an implication in his mind, which he wants to convey. What we have to see is the implication in what he says. If we fail to grasp the implication, we cannot get a proper comprehension of what he wants to explain.

'Aakaankshaa yogyataaaasakttishcha vaakyaarthagnaanahe`tuh.'

What is the vakta implying? What is the capacity of the words? And, what is the episode? What is the purport? All these have to be considered.

Here, the purport of the vakta is that everybody should realize the greatness of Sitaji's prema for Ramachandra. Even when He was unjust to her and abandoned her, and was utterly hard-hearted towards her, Sitaji's prema for Him never reduced; it kept growing stronger. This is what is shown in the episode of Sita-tyaga.

'Shri Rama said, "Devi! I know you love the van. I will leave you in the van, close to Valmikiji's Ashram. You will give birth to twin sons – it is obvious that you are pregnant."'

One more point is to be noticed here. Children get spoilt when they are pampered and over-protected. Children should be taught to be self-reliant and do their own work. They should develop the ability for tyaga and tapasya, like the Rishis.

'Rama told Sitaji, "then, for the sake of the faith of the praja, you come back before them. Take an oath about your pavitrata and then go into a crack in the dharati, and go to Vaikuntha. I will come to Vaikuntha after that. Let us decide this between us."

Ityuktvaa taam visrijyaatha raamo gnaanaikalakshanah,

mantribhirmntratattvagnairbalamukhaishcha sanvritah. 4. 45

Tatropavishtam shreeraamam suhadah paryupaasata,

haasyapraudhkathaasugnaa haasayantah sthitaa harim. 4. 46

Kathaaprasangaatpaprachchha raamo vijayanaamakam,

pauraa jaanapadaa me` kim vadaneeha shubhaashubham. 4. 47

Seetaam vaa maataram vaa me` bhraatrinvaa kaikayeematha,

na bhe`tavyam tvayaabroohi shaapitoasi mamopari. 4. 48

After this talk with Janakiji, Bhagwan Shri Ramachandra – whose lakshan is pure Gnan – went to His mantris, who knew the Tattva, and the Generals of His army. He became engrossed in matters of Governance.

However, it is not that only serious matters were discussed in Ramachandra's sabha; there was entertainment as well. Bhagwan had men who used their imagination and ingenuity to amuse Him and the others in His Court. They claimed to be His equals, taking delight in making Bhagwan laugh.'

I have seen how a Mahatma responded when a man came to him and confessed, 'Maharaj! I have fallen into a habit of telling lies, even when there is no need to lie! I say at least ten unecessary falsehood in a day, for no rhyme or reason'

Mahatmaji told the man, 'Do one thing. Sit in an asana for half an hour every day with your eyes shut. Imagine you are sitting in Ramji's Durbar, and tell Him such outrageous lies, in your mana, that He can't help laughing! Take on the duty of making Bhagwan Rama laugh, for half an hour every day. Think that you are a joker in the sabha of Bhagwan Shri Ramachandra.'

The man did what the Mahatma told him. Within a few days his mana became focused on Ramji. He entered into Bhagwan's leelas.

The substance of these kathas is that our mana becomes attached to Bhagwan, whether it is through fear, desire, anger, greed, moha or some other emotion. Then we get kalyan.

'One day Ramachandra casually asked a Court Jester named Vijay, "well, My brother! What do My people say about My good and bad deeds? What do they say about Sita, about My brothers, and My Matajis? Don't be afraid to speak out openly. Tell me everything clearly and in detail. I swear to you that I want to hear the truth as it is."

Ityukttah praaha vijayo de`va sarve` vadanti te`,

kritam sudushkaram sarvam raame`na viditaatmanaa. 4. 49

Kintu hatvaa dashagreevam seetaamaahatya raaghavah,

amarsham prishthatah kritvaa svam ve`shma pratyapaadayat. 4. 50

Keedrisham hridaye` tasya seetaasambhogajam sukham,

yaa hritaa vijane`aranya` raavane`na duraatmanaa. 4. 51

Asmaakamapi dushkarma yohitaam marshanam bhave`t,

yaadrigbhavati vai raajaa taadrishyo niyatam prajaah. 4. 52

Shrutvaa tadvachanam raamah svajanaanparyaprichchhata,

te`api natvaabruvan raamame`vame`tatra sanshayah. 4. 53

Vijay said, “Dev! Everybody praises You. They say You are sarvagna, and have achieved things that are beyond belief. However, they are critical about one thing. They question Your bringing Sita to Your house after You killed Ravana. Instead of being displeased with her, You brought her into Your mahal. What sukha would there be in union with a patni who was abducted by Ravana? They feel that if their patni is abducted by someone they will also have to endure her coming back, because the praja becomes like the Raja.”

After listening to what Vijay said, Ramachandra Bhagwan spoke about it to people He trusted. They all confirmed what Vijay had said. This was indeed what the people were saying.’

This episode is given in the Shrimad Bhagwat Mahapurana. Goswamiji has not written it openly in his Ramcharitamanasa, but he has mentioned it in the ‘Gitavali’. It is hinted at in the Ramacharitmanansa.

Siya nindaka matimanda prajaa raja, nija naya nagara basaayee. Shri Ramachandra kept even the stupid dhobi who criticised Sitaji.

Tato visrijya sachivaanvijayam suhridastathaa,

aahooya lakshmanam raamo vachanam che`damabraveet. 4. 54

Lokaapavaadastu mahaanseetaamaashritya me`abhavat,

seetaam praatah samaaneeya vaalmeeke`raashramaantike`. 4. 55

Tyaktvaa sheeghram rathe`na tvam punaraayaahi lakshana,

vakshyase` yadi vaa kinchittadaamaam hatavaanasi. 4. 56

Ityuktto lakshmano bheetyaa praataruthhaya jaanakeem,

sumantre`na rathe` kritvaa jagaama sahasaa vanam. 4. 57

Vaalmeeke`raashramasyaante` tyaktvaa seetaamuvaacha sah,

lokaapvaadabheetyaa tvaam tykttvaan raaaghavo vane`. 4. 58

Dosho na kshchinme` maatargachchhaashramapadam mune`h,

ityuktvaa lakshmanah sheeghram gatavaan raamasannibham. 4. 59

With Vijay's report being confirmed by trusted ones, Ramachandra called Lakshman and told him, "Lakshman! Because of Sitaji, our good name is getting besmirched. Tomorrow morning, take Sitaji to the van, and leave her close to Valmikiji's Ashram. Don't linger – come away as soon as she gets down from the ratha. And keep one thing in mind - you have never answered Me back on any occasion. If you do so now, you will be guilty of the dosha of killing Me."

Poor Lakshmanji was silent. He felt afraid of Ramachandra. The next morning he took Sitaji in his ratha, with Sumatra driving the horses, and went into the van where Valmikiji had his Ashram. He asked her to get down, saying, "Bhagwan Shri Ramachandra has renounced you because He fears the blame of His praja. You are to stay here henceforth. I am not to blame. Please go to the Muni's Ashram." After saying this, Lakshmanji got back onto the ratha and drove back to Ramachandra.'

Seetaapi dukhasantaptaa chilalaapaatimugdhavat,

shishyaih shrutvaa cha vaalmeekih seetaam gnaatvaa sa divyadrik. 4. 60

Arghyaadibhih poojayitvaa samaashvaasya cha jaanakeem,

gnaatvaa bhavishyam sakalamarpayanmuniyoshitaam. 4. 61

Taastaam sampoojayanti sma seetaam bhaktyaa dine` dine`,

gnaatvaa paraatmano lakshmeem munivaakye`na yoshitah,

se`vaam chakruh sadaa tasyaa vinayaadibhiraadaraat. 4. 62

Raamoapi seetaarahitah paraatmaa vignaanadrike`vala aadide`vah,

santyajya bhogaanakhilaanviraktto munivratoabhoonmunise`vitoabhoonmunise`vitaanghrah. 4. 63

There was a famous bhakta Mahatma in Vrindavan, called Kokil Sai. He has written a composition in verse, describing how Sitaji would sing praises of Rama at Valmikiji's Ashram, and how Bhagwan Ramachandra would sit by Himself and think of Sitaji with anguish. This poem was a part of his book, 'Kokil Kalrav'. That means, the Mahatma lived at Valmikiji's Ashram, in the form of a cuckoo. He heard what Sitaji said and flew to Ayodhya to tell Ramachandra. Then he flew back to Sitaji, and told her what Rama was saying to Himself when He sat alone, thinking of her. It is a very beautiful literary work with great depth of feeling. An admonition is given on the first page of the book that no person who doesn't know the meaning of the word written there is eligible to read it.

We people have the sanskara of Vedanta and disdain fear. I decided to read the book, and opened the front page. I told myself that I know the meaning of the word written there, so there is no harm in my reading the book. After reading it I got it translated into Hindi, but the bhaktas refused to publish the translation. There are some wonderful bhavas in the book.

‘Sitaji was extremely dukhi. She began to weep and lament loudly. The people in the Ashram heard her and informed Valmikiji. He came to Sitaji at once. With his divya drishti he knew that Sitaji is supremely pavitra. He did her ritual puja with arghya-padya etc. He understood what was to happen in future, and reassured Sitaji. Then he handed her over to the patnis of the people in the Ashram, to look after her. They began to do her puja, and serve her with great prema day and night. They had understood the Muni’s statement, that Janakiji is the sakshat Laxmi of the Paramatma.

After sending Sitaji to Valmikiji Muni’s Ashram Ramachandra became aloof, like the Maya-less Brahman being nirguna, living in His form as the Adi-Deva, and looking at everything with the drishti of vignan. He gave up all bhoga. The highest ideal of vairagya came into His jeevan. He spoke very little, like the Munis who do tapasya in the van.

After the episode of Sitaji’s renunciation comes the episode of Rama-Gita. When a person takes Sanyas he focuses on the nirguna, nirakara, non-dual Brahman, the ultimate Satya. The eligibility of this discussion is shown in this episode.

Uttar Kanda

The Fifth Sarga

Rama-Gita

Shreemahaade`va uvaacha

Tato jaganmangalaatmaanaa vidhaaya raamaayanakeertimuttamaam,

chachaara poorvaacharitam raghoottamo raajarshivayairabhise`vitam yathaa. 5. 1

Saumitrinaa prishtha udaarabuddhinaa raamah kathaah praaha puraatani shubhaah,

raagnah pramattasya nrigasya shaapato dvijasya tiryaktvamathaaha raaghavah. 5. 2

Kadaachide`kaanta upasthitam prabhum raamam ramaalaalitapaadapankajam,

saumitriraasaaditashuddhabhaavanah pranamya bhaktyaa vinayaanvitoabraveet. 5. 3

Tvam shuddhabodhasai hi sarvade`hinaamaatmaasyadheeshoasi niraakritih svayam,

prateeyase` gnaanadrishaam mahaamate` paadaabjabhringaahitasanginaam. 5. 4

Aham prapannoasmi padaambujam prabho bhavaapavarga tava yogibhaavitam,

yathaanjasaagnaanamapaaravaaridhim sukham tarishyaami tathaanushaadhi maam. 5. 5

Bhagwan Shri Ramachandra is the mangal of all the mangal in this jagat. He established the kirti of the Ramayana, living like a Rajarshi of yore, adhering to the Dharma-Karma as a sacred duty.

Lakshmanji's buddhi was udaar. He observed that Ramachandra hardly spoke to anybody. To divert Ramachandra's mind from sorrow, Lakshmanji would ask Him about happy events of the past. This is also a form of seva.

Ramachandra narrated many stories to Lakshman. One of them was about Raja Nriga.'

This is given in great detail in the Valmiki Ramayana. Nriga had done a lot of Dharma, faultlessly carrying out the Smarta Dharma as well as the Shrauta Dharma, but he did it without taking the ashray of Bhagwan.

Ko vaaartha aapto bhajataam svadharmatah.

What does a person get, who follows Dharma meticulously, but doesn't do Bhagwan's bhajan? What Artha or special benefit will he get?

Every episode of the Bhagwat compares the Bhagwat-Dharma with other Dharmas. The purpose is to show the superiority of the Bhagwat-Dharma.

Nriga was not a Bhagwat-dharmi. A small mistake of his resulted in his not getting the fruit of a lot of daan he did, until Bhagwan did kripa and did his kalyan. Ajamil had not done any Dharma; he was a fallen man. He uttered the name of his son – Narayana – by chance, and Bhagwan did kripa and did his kalyan.

The Valmiki Ramayana shows that even from the worldly viewpoint, Nriga made a big mistake.

'Nriga had given a number of cows in daan to two Brahmins, but some cows were accidentally given to both Brahmins, because they had strayed from one group to another, after one group was given to one Brahmin. As a result, these cows were given in daan to both Brahmins. Both Brahmins came to Raja Nriga claiming that these cows had been given to him. They wanted the Raja to do justice. They waited in vain

at Nriga's gate with the disputed cows, for one full month. When one Brahmin spoke, Nriga nodded in assent, and he did the same when the other Brahmin spoke. Each Brahmin told Nriga, "You gave me these cows in daan." Nriga did not give any decision to resolve the dispute. Fed up with Nriga's behaviour, the Brahmins gave Nriga a shaap, "become a girgit."'

When a Raja delays in giving justice he incurs paapa. It is a great aparadh to deny or delay giving justice. Raja Nriga had to become a chameleon as a result of this paapa. This is given clearly in the Valmiki Ramayana.

'Bhagwan Ramachandra was sitting by Himself one day. He is the one whose feet Laxmiji pampers. Lakshmanji had a shuddha bhava for Ramji. He came to Bhagwan Ramachandra and did pranam with great bhakti, and asked a question with great humility.'

Pranam can also be done superficially, without bhakti or respect, but Gnan cannot be obtained unless there is sincerity and shraddha in the hriday. The Gita says:

Tadviddhi pranipaate`na pariprashne`na se`vayaa (4. 34) – Gnan is obtained when a manushya does pranam sincerely, does seva lovingly, and then asks his questions to a Mahatma.

All three – doing pranam, doing seva, and asking for Gnan – can also be done without sincerity or humility. To place your head on a Mahatma's charan is *pranipaata*. *Pariprashne`nena* means to ask questions related to metaphysical matters. It can be done in an elaborate manner. And seva can also be hypocritical. When someone does these with kapat in his mana, the Mahatma will give an upadesh for sure, but the Gnan will not be absorbed by a person who is not sincere.

Shraddhaavaanlabhate` gnaanam tatparah sanyate`ndriyah (Gita 4. 39) – a person who has shraddha, and who has succeeded in

restraining his indriyas, and does his duty eagerly and quickly, obtains Gnan.

Gnan is absorbed when there is shraddha in the hriday, and the person's habits and behaviour are in keeping with shraddha, and he has self-restraint. If even one of these three is lacking, he will not absorb the upadesh.

'Shri Lakshmanji did pranam with great prema. He asked, humbly, "You are the Atma of all beings. You are shuddha-bodha. You are the sakshi, and You are nirakara. This swarup of Yours is known to the Mahapurushas who have Gnan-drishti, and by those who have associated with people who have bhakti for Your charan-kamal. I have come into the sharan of Your charanaravinda, because they give release from this sansara-sagar. Great Yogis do dhyana of Your charanaravinda, he Prabhu! Please instruct me that I am able to easily cross over the unending samudra of agnan."'

This episode is like the svadhyaya of Vedanta done by Mahatmas in olden times. Ramachandra's talk with Lakshman was just like the Mahatmas used to talk with their disciples.

These days, people give upadesh using loud speakers, and distribute leaflets to advertise the time and place of their talks. This is a method for using Vedanta to increase their following and get more disciples.

The talk between Lakshman and Ramachandra was not like these modern talks! The modern talks include narrating stories and singing, to entertain and attract people. There is a materialistic motivation involved. Ramachandra's upadesh is grave and weighty. Not many can absorb it.

Shrutvaatha saumitrivachoakhilam tadaa praaha prapanaartiharah prasannadheeh,

vignaanamagnaanatamah prashaantaye` shurtiprapannam kshitipaalabhooshanah. 5. 6

Aadau svavarnaashramavarnitaah kriya samaasaaditashuddhamaanasah,

samaapya tatpoorvamupaattasaadhanah samaashraye`tsadgurumaatmalabdhaye`. 5. 7

Kriyaa shareerodbhavahe`turaadritaa priyaapriyau tau bhavatah suraaginah,

dharma`tarau taja punah shareerakam punah kriyaa chakravadeeryate` bhavah. 5. 8

Agnaaname`vaasya hi moolakaaranam taddhaaname`vaatra vidhau vidheeyate`,

vidyaiva tannaashavidhau pateeyasee na karma tajjam savirodhameeritam. 5. 9

Na gnaanahaanirna cha raagasankshayo bhave`ttatah karma sadoshamudbhave`t,

tatah punah sansritirapyavaaritaa tasmaadbudho gnaanavichaaravaanbhave`t. 5. 10

'Bhagwan Shri Ramachandra removes the distress of His prapanna bhaktas. He was pleased with Lakshmanji's prayer. He said, "Come; we will talk about Tattvagnan. Vignan is the only method by which the darkness of agnan can be dispelled."'

Which vignan?

The vignan given by the purport of the Shrutis. A vignan imagined at whim cannot remove agnan.

Bhagwan Shri Ramachandra began to define this vignan. Even this is beyond the comprehension of an ordinary manushya. If a manushya practices Yoga, and gets the Brahmatmaikya bodha, and experiences the Brahman and the Atma as one, then the Mahavakyas like 'Tattvamasi' etc of the Upanishads would be pointless. There would be no point if Dharma was done only by karmas. Dharma is successful

only when something is done which cannot be done without the Mahavakyas. Only then will the irrefutable principle of the Mahavakyas be established as necessary; otherwise, the Mahavakyas would become mere interpretations.

The anubhav obtained by Yoga, which we can see for ourselves, is described in the Vedas. The Vedas also describe what is seen when a person does upasana. The visions seen when a person does Dharma is also described. Therefore the authenticity of the Vedas has to be established, and this is not possible by mere interpretation, or translation, or imagination.

Anuvaada – meaning, translation – does not give praman; it does not establish. It can only establish the principle of Arthavaad – the principle of a tangible result.

The principal praman is when Vedanta gives a person Gnan about his agnan.

'Ramachandra defined the Vedanta-vidya. A manushya should make his antahkarana shuddha by carrying out his Dharma as per his Varna and Ashram. The nature of sadhan is that sadhan is done externally, but its fruit is internal.'

The fruit of eating tulsi leaves is not that it cures fever, cold, cough etc. Tulsi leaves are placed on the food offered to Bhagwan as bhoga. When we eat tulsi leaves with this bhava, we get the feeling of eating Bhagwan's prasad. We get the vritti that we belong to Bhagwan, and that is the fruit.

When we do something remembering Bhagwan, we remember that He is our Atma. In the sadhan done for the sansara, the sadhan is 'idam-atmak' – it is the form of 'this'; not the Atma. And, its fruit is also of the sansara. On the path of Bhakti-Vedanta, the sadhan is idam-atmak, but the fruit is in our hriday.

The followers of the Arya Samaj ridicule this. They say that the bhaktas who chant *'paapoaham paapakarmaaham'* – meaning, 'I am a paapi, I do karmas that give paapa', when bhaktas say this, praying to Bhagwan to free them from paapa – they are very naive.

This shloka came to my lips when I went to do Behariji's darshan:

Paapoaham paapakarmaaham paapaatmaa paapasambhavah,

paahimaam pundareekaaksha yatoaham sharanam tava.

(I am a paapi, I do karmas that give paapa. I am susceptible to doing wrong things. Please save me, lotus-eyed Prabhu! I take sharan in You.)

My father and grandfather also used to say this shloka. After saying it to Behariji, I thought, 'Oh! I have become nish-paapa! Behariji has removed all my paapa!'

What is the fruit of saying this shloka? How can paapa remain in us after we ask Bhagwan to protect us from paapa?

The sansari people know nothing about sadhan and its fruit. Sadhan is done outside but its fruit is within. We do sadhan to make our antahkarana shuddha. When the antahkarana becomes shuddha, the external sadhan becomes redundant. This is called 'Sanyas'. *'Samaapya tatpoorvamupaattasaadhanah'*. After that, new sadhans are accepted. The new sadhans are *sama* (equanimity), *dama* (restraining senses), *uparati* (indifference to worldly considerations), *titikashaa* (forbearance), etc.

There is vivek, in which the Self is understood to be separate from the deha. When you get vairagya, and then sama, dama, uparati, titiksha, shraddha and samadhan come. These are the *shata-sampatti* – and they are the result of vairagya.

Sama – or Shama – is when kama-krodha do not arise in the mana. Dama is when the indriyas do not get agitated. Uparati is when there is a total lack of interest in anything to do with the sansara.

Shraddha for Vedanta is essential. There should be no abhiman that you have discovered this point for yourself by your own buddhi! Unless this is kept in mind in sadhana, a manushya develops vanity and pride – not for his karmas, but for his buddhi. Shraddha is essential for avoiding abhiman for one's buddhi. When dukha comes – and dukha comes to all – we need titiksha to endure it. These six virtues are called the 'shata-sampatti' – the six enriching qualities.

We also need *mumukshaa*, meaning, an intense desire for Moksha.

After cultivating these four qualities – vivek, vairagya, shata-sampatti and mumuksha – a person takes the sharan of a Sadguru. A Guru who whispers a mantra in his disciple's ear is not accepted in Vedanta. In Vedanta a sadhak makes his antahkarana shuddha with the sadhan chatushtaya (the four sadhans mentioned above), and then goes to a Guru.

Tadvignaanaartham sa gurume`vaabhigachchhe`t,

samitpaanih shrotriyam brahmanishtham.

(A manushya who has achieved the sadhan chatushtaya should go to a Guru to obtain vignan. He should take an offering that the Guru can use in his daily Yagna. The Guru should be *shrotriya* – learned in the Veda-Shastras, and Brahm-nishtha – have nishtha for the Brahman.)

A sadhak should go to a competent Guru to get Gnan about the Paramatma - *'tadvignaanaartham tasyaiva vignaanaartham vignaanaartham e`va, sadgurum e`va abhigachchhe`t e`va'* – the Mundak Shruti says that he should go in the sharan of a Sadguru for no other reason but to get Gnan about the Paramatma, to get vignan about the Paramatma.

'Samaashrayaye`tsadgurumaatmalabdhaye`' –he should take the Guru's ashray after completing the *bahiranga* – external – sadhans, and starting the *antaranga* – internal – sadhans. He should ask a competent person why shama, dama, etc are bahirang sadhans.

In Vedanta, vivek, vairagya, Samadhi, shata-sampatti, and mumuksha are considered bahirang sadhans; not antarang sadhans. Shama, dama etc stay in the mana – then, why are they considered bahirang?

They are bahirang because the Atma is a sakshat substance, but the antahkarana is bahirang by comparison. Therefore, the sadhans for antahkarana shuddhi are bahirang sadhans.

The sadhans for the shuddhi of the *tat-padaartha* and the *tvam-padaartha* are antarang. In Vedanta shravan, manan and nididhyasana are antarang sadhans. Shama-dama etc are bahirang sadhans.

If somebody says, 'I want a sadhan that can be useful for all', he should join some group involved in social welfare. A person who wants Moksha has some special quality. This is also a vidya; it is a Tattva.

A manushya can listen to a talk on Vedanta, come home and start singing, 'I am the karta of all the three lokas', or, 'I have become the Brahman', but nobody becomes the Brahman this way! It is not that just anybody can get Gnan about Vedanta by singing about it – Vedanta is a vidya!

Why is it necessary to take sharan of a Guru?

The reason is, *'aatmalabhyate`'*. The Guru's shareer is essential for getting the sakshatkara of the Atma. 'Atma-sakshatkara' means, to understand, 'what am I?'

It is very simple. You have two things – 'this' (shareer+ mana) and 'I' (Atma). 'This' keeps changing several times a day, but 'I' remains the same. You want to obtain the Paramatma; do you want to obtain Him in the ever-changing 'this', or in the unchanging 'I'? Do you want to obtain Him in the anitya or in the nitya?

The nitya is absolutely close to the Paramatma but the anitya changes constantly due to the influence of Maya. And so, if you seek the Paramatma, seek Him in the nitya Atma, not in the ever-changing 'this'. Why do you seek Him in the anitya 'idam' that changes continuously?

This sansara revolves like a wheel. Kriya is being done continuously. If there is no kriya there will be no shareer. This should be well understood. The *dhaatu* – meaning, primary substance – is always one. Clay is a primary substance of which many clay items are made, like a plate, bowl, glass, vase, etc. They are made by somebody's actions.

Whether there is one Prakriti, whether there is one Parameshwara, or whether it is the pancha bhoota, the millions of objects being created cannot be made without karmas.

Kriya results in the creation of all shareers. When a person accepts his shareer as his 'I' and 'mine', there is something that is priya in it and something that is a-priya. Then raaga-dvesha rise in the mana. Raaga-dvesha result in paapa-punya, and paapa-punya result in a new shareer; in rebirth. This is how this sansara revolves like a wheel, with agnan as its base.

This Vedanta-vidya is not for cutting away the shareer or the vasanas. It is for cutting away the basic agnan of jadata. Agnan is the cause of the whole cycle of rebirth; the cause of all the cycles, and agnan is removed by Vedanta-vidya.

Samadhi does not oppose agnan. A special vidya-vritti is needed for opposing agnan. The vastu about which you have agnan can be known only by the Gnan-vritti of its actual swarup. Neither sushupti, nor Samadhi remove agnan; only Gnan-vritti can remove it. Vidya alone can remove avidya.

Can karma remove agnan?

No. Karma cannot remove agnan, because *'sa karma tajjam savirodhameeritam'.* Karma done because of agnan cannot oppose agnan.

To tell the truth, it is very difficult to understand this sentence.

Why?

Because a karma done with agnan is not the opponent of agnan – then, how is karma done with agnan?

When a manushya believes himself to be the karta, it is agnan. When he believes himself to be the bhokta, it is agnan. When he believes that he will go to Swarga-Narak, and come back in a new shareer, it is agnan. When he believes himself to be parichhinna, it is agnan. It is by accepting this agnan that karma is done, and so karmas based on kartritva, bhoktritva, sansaritva, parichhinatva etc are not capable of making a person free of the sansara. Such karmas never oppose agnan.

Tattvagnan is a-karta, a-bhokta, a-sansari, and a-parichhinna. Gnan about the a-sansari Atma is Gnan, and Gnan about the karta, bhokta, sansari etc is agnan. Therefore bhram is removed only by Gnan about the Satya.

Karma cannot destroy agnan. On the contrary, when a manushya gets tired out with work, he begins to like the state of agnan – he wants to sink into oblivion. It is not that he doesn't do karma when he wakes up after a good, refreshing sleep. Neither is the agnan removed by doing karma, nor can karma remove raaga-dvesha. People do things that appeal to them. They catch somebody and let go of somebody. And so, as long as karmas continue, the person will have the feeling of being a karta and bhokta, and a sansari individual. He is bound to get the sansara.

'Tatah punah sansritirapyavaaditaa'. Look at it this way – the shareer is a motor car and karma is the driver. They will take you to the place you want to go to, for the object of your vasana.

'Gnaanavichaaravaanbhave`t' – it is essential for a manushya to be samajhdara by developing the right thinking. It is a fact that no majhab in the world gives as much importance to Gnan and buddhi as the Vedic philosophy. If buddhi is accompanied by bhakti it will take you to the Ishwara. If the buddhi is atheist, it merges into the shoonya. If the buddhi adheres to the Shastras, Shrutis, and Sadguru, it makes you one with the Brahman. We take examples from other majhabs, but they have no scope for using the buddhi. They have no respect for buddhi, only for shraddha. In the Vedic Dharma buddhi is respected everywhere.

'Dadaami buddhiyogam tam ye`na maamupayaanti te` (Gita 10. 10) – I give them buddhi by which they obtain Me.'

'Buddhiyogamupaashritya machchhitta satatam bhava (Gita 18. 57) – take the support of Buddhi-Yoga and keep your mana focused on Me.'

'Buddhau sharanamanvichchha kripanaah falahe`tavah (Gita 2. 49) – take the ashray of buddhi, because those who work for the fruit are pitiable.'

The fact that the buddhi is higher than the mana should be well understood. We want to obtain the things we believe to be good, and discard the things we believe to be bad. It is the samajh – the understanding of good and bad – that decides what to catch and what to avoid. Samajh stays at a point that is higher than the catching and the avoiding. As long as samajh understands things it continues its desiring and discarding, but this is given up as soon as it understands itself. This is Vedanta-vichar, and this is why a manushya should be gnan-vaan and vichar-vaan. It is important to have Gnan and do vichar.

Nanu kriyaa ve`damukhe`na tathaiva vidyaa purushaarthasaadhanam,

kartavyataa praanabhritah prachoditaa vidyaasahaayatvamupaiti saa punah. 5. 11

Karmaakritau doshamapi shrutirjagau tasmaatsadaa kaaryamidam mumukshunaa,

nanu svatantraa dhruvakaaryakaarinee vidyaa na kinchinmanasaapyape`kshate`. 5. 12

Na satyakaaryoapi hi yadvadadhvarah prakaankshate`anyaanapi kaarakaadikaan,

tathaiva vidyaa vidhitah prakaashitairvishishyate` karmabhire` va mukttaye`. 5. 13

Ke`chidvadanteeti vitarkavaadinastadapyasadadrishtavirodhakaaranaat,

de`haabhimaanaadabhivardhate` kriyaa vidhyaa gataahankrititah prasiddhyati. 5. 14

Vishuddhavignaanavirochanaanchitaa vidyaatmavrittishcharame`ti bhanyate`,

ude`ti karmaakhilakaarakaadibhirnahanti vidyaakhilakaarakaadikam. 5. 15

Tasmaattyaje`tkaaryamashe`shatah sudheervidyaavirodhaanna samuchchayo bhave`t,

aatmaanusandhaanaparaayanah sadaa nivrittasarve`ndriyavrittigocharah. 5. 16

Yaavachchhareeraadishu maayayaatmadheestaavadvidhe`yo vidhivaadakarmanaam,

ne`teeti vaakyairakhilam nishidhya tajgnaatvaa paraatmaanamatha tyaje`tkriyaah. 5. 17

Somebody said, ‘it is written in the Vedas that we should do kriya, and it is written in the Vedas that we should get Gnan.

Shrotavyo mantavyo nididhaasitavyah aatmaa are` drishtavyah.

Do shravan, manan and nididhyasana if you want to get the darshan of the Atma. Here, darshan means experience.

Assuming that the Paramatma cannot be obtained by karma, karma is certainly helpful in obtaining Tattvagnan, and so it will also be a sadhan for Purushartha. Karma will be helpful in obtaining vidya. Accept this fact.

The second point is that the Shruti says that it is a dosha to not do karma. A manushya should always do karmas.

If you say that vidya is *svatantra* – it is its own master, not ruled by any other – and it gives its fruit without fail; it needs no assistance from any other, I accept what you say. However, give some thought to this – the karya of doing a Yagna is Satya. Swarga is obtained by doing a Yagna. Now, a person who does a Yagna needs to gather all the items needed for a Yagna. He needs a sruva for pouring ghee into the sacred fire, he needs a vedi – an alter – and a Brahmin who knows how to conduct the ritual, and the appropriate mantras to be uttered. There are many other things that are needed when a Yagna is done properly.

In the same way, the vidya of Brahmagnan gives Moksha; and karmas have to be done with full knowledge of the proper method. Karmas are helpful in obtaining this knowledge. Only then does a person get Moksha.

People who use their buddhi to argue, and insist on doing things differently don't know *'tame`va viditvaatimrityume`ti rite` gnaanaanna muktih* – a manushya can get Mukti only when he gets Gnan. Then, he overcomes mrityu.'

Those who use their buddhi to argue and dispute have no knowledge of these Shrutis. They say this is asatya, because, *'drishtavirodhakaaranaat'* – there is virodh only in the vyavhar of the perceptible world. Their viewpoint opposes only the pratyaksha, not

the drishti. Their opposition is only for the things perceived by the senses.

The subtle pride of being the deha is called '*de`haabhimaana'.* People identify with their deha. The person feels, 'this is my hand, this bag is mine, this tongue is mine,' etc. This bhava increases karmas.

Vidya is *'gataahankrititah'* – a remover of ahankara. Whatever you get, use *'ne`ti – ne`ti'* – meaning, 'not this - not this' to understand that this is not the Atma, and give it up. Then you get the siddhi of Gnan.

The vritti of worshipping the surya of vishuddha Gnan is called the *charamaavritti* – meaning, the highest vritti, which is the highest method. There is a great difference in Gnan about the sansara and Gnan about the Brahman; Brahmagnan!

Gnan about the sansara is obtained by sanskaras. You are a great vidvan. You believe you know the meaning of many words, but these words are made of letters, and have been superimposed on your. You have been taught that this shape is called 'ka' and this shape is called 'kha' and so on and so forth. Furthermore, the form of the letter is quite different in other languages. How did you learn to recognise the letter 'kha' in the Nagari script? It is a sanskara given to you.

This organ is called a 'nose' and this is called an 'eye'. These, and other things were taught to you as you grew; they are not words that have not been superimposed on you – they are knowledge given by sanskaras, and their *apavaada* – meaning, negation – has to be done. Even in the Gnan that creates these sanskaras has to be rejected when you use the method of neti-neti.

That means that, which is created by Gnan, creates Gnan. That, which is created by sanskaras, creates sanskaras. Both kinds of Gnan have to be discarded. The vastu that is established by the *apaurushe`ya gnaana* - Gnan which is not given by any mortal being – cannot be a part of karma.

After learning something you have to do something, but after getting Tattvagnan you do not have to do anything! Tattvagnan is not a part of anything; nor is it a sadhan. We know about other things.

You say you will take a watch if it is a good watch, or else you won't take it if it is not working. Knowledge about objects being good or bad results in your accepting them or rejecting them.

But, what will you do about the Gnan of your Self? Will you grasp yourself or will you leave it? When you get to know about yourself there is neither grasping nor giving up. There is no giving up, and no taking in. The fact is that Brahmagnan is the charamavritti. When a manushya gets Brahmagnan, he has no further need for any abhyas, smriti, bandhan, or Moksha. After the charamavritti there is no need for any vritti.

Karma arises from the use of hands, feet, etc. It also arises from the use of mantra, yantra, and tantric – meaning, the use of sacred formulas of words, astrological diagrams, and the method of the ritual. All these are negated by Brahmagnan. None of these exist in the Brahman, and the Brahman is not separate from the pratyak chaitanya.

As long as a person has the feeling that there is still something left to be done for him, even if it is a kartavya karma, his chitta-vritti will not go into the Brahmatmaikya – he will not experience the oneness of the Brahman and the Atma.

If you say that you want both vidya and kartavya to remain with you, their coexistence is impossible. Vidya is Gnan about the Vastu-Tattva, whereas karma is the scattering of the indriyas. And therefore, we should turn our mental focus away from everything that is experienced by the indriyas, and become engrossed in investigation about the Atma.

As long as the presence of Maya sustains the feeling of being a karta-bhokta in you, your actions should be according to the vidhi given in

the Shastras. When the subtle ego of being the doer and the one who experiences sukha-dukha is removed, you should use the method of '*ne`ti-ne`ti'* to dismiss everything that is not your swarup, as a-nitya. 'This is drishya. It is jada. It is dukha – it is not my Atma.' After everything transient has been negated, what remains is our Atma. The Atma is *anishe`dhya* – it cannot be negated by neti-neti. The Vedantis say that all the Vedas, Puranas, etc in the world have the same purport. They all point out the Vastu that cannot be negated by using neti-neti, and rejecting everything that is not the Atma.

Ve`dah shaastram puraanancha kaaryam kaaranameeshvarah,

bhootam bhavyam bhavachchaapi sarvamitye`ti nishchitam.

The Vedantis say, '*na iti'.* 'Iti' means 'this'; something not mentioned in the Vedas. 'Na' means 'not'. 'Neti' means, 'not this' – meaning, 'this is not the Atma.'

What does 'this' mean? It means something that is not described by the Vedas, by the Mahabharata, by the Puranas, the Smritis, or anything they speak of.

After doing the *nishe`dha* – negating everything that is not the Atma – that, which is left, is the sakshi, kootastha, avichala adhishthana; the Atma that is the witness, unaffected, unmovable substratum of all that exists! The Shruti says, 'Tattvamasi – I am the Tattva', '*ayamaatmaa brahma* – this Atma is the Brahman.'

When Gnan about the Paramatma is obtained, a manushya has no need to go anywhere, come anywhere, or do anything.

Some people listen to a talk on Vedanta and tell me, 'Maharaj! I did not understand anything!' Tell me, is the Shastra – the Vedanta-Purana etc – limited to what your buddhi can grasp? Is there nothing that is beyond your limited understanding? If you have a bhram about this, then your buddhi is everything! Oh – the Veda-Vedanta, Puranas etc contain thousands of points that your buddhi is not able to fathom

yet. Even if your buddhi is incapable of understanding them, listen with prema, and make an effort to understand. This will sharpen your intellect. If you say, 'I will listen only to the things I can understand,' how will you get any understanding of subtle matters? These are things that are difficult for people to understand at first, but an effort should be made for your buddhi to sharpen and your understanding to expand.

Yadaa paraatmaatmavibhe`dabhe`dakam vignaanamaatmanyavabhaati bhaasvaram,

tadaiva maayaa pravileeyate`anjasaa sakaarakaa kaaranamaatmasansite`h. 5. 18

Shrutipramaanaabhivinaashitaa cha saa katham bhavishyatyapi kaaryakaarinee,

vignaanamaatraadamalaadviteeyatastasmaadavidyaa na punarbhavishyati. 5. 19

Yadi sma nashtaa na punah prasooyate` kartaahamasye`ti matih katham bhave`t,

tasmaatsvatantraa na kimapyape`kshate` vimokshaaya vibhaati ke`valaa. 5. 20

Saa taittireeyashrutiraaha saadaram nyaasam prashastaakhilakarmanaam,

e`taavadityaaha cha vaajinaam shrutirgnaanam vimokshaaya na karma saadhanam. 5. 21

Vidyaasamatve`na tu darshitastvayaa kraturna drishtaanta udaahritah samah,

falaih prithaktvaadvahukaarakaih kratuh sansaadhyate` gnaanamato viparyayam. 5. 22

Sapratyavaayo hyahamityanaatmadheeragnaprasiddhah na tu tattvadarshinah,

tasmaad budhaistyaajyamavikriyaatmabhirvidhaanatah karma vidhiprakaashitam. 5. 23

Shraddhaanvitastattvamaseeti vaakyato guroh prasaadaadapi shuddhamaanasah,

vignaaya chaikaatmyamathaatmajeevayoh sukhee bhave`nme`rurivaaprakampanah. 5. 24

When the vignan that shatters the concept of separateness of the Atma and the Brahman rises in your hriday, its brightness dispels the darkness of avidya. Then, Maya can no longer remain in the mana. Maya vanishes, along with all her calculations, parts, and causes. After that, there is no cause for punar-janma, because janma and maran are in kaala. The coming and going (birth is coming and mrityu is going) to loka-Paraloka is in desha, and the changing of the form is automatically ruled out.

When a manushya gets Brahmatmaikya bodha, there is no further changing of form, no rebirth, and no going to other realms. The bodha – that the Atma and the Brahman are one – is a very great thing, in which the removal of avidya reveals that out Atma is itself, Moksha-swarup. Avidya is destroyed by the praman of the Shrutis, because the Vedic verses establish Brahmatmaikya. Avidya cannot be destroyed generally.

In this, the greatest praman is the vidya that explains the oneness of the Atma and the advitiya Brahman. This has two vibhags – two departments – the *nirmaana* vibhag and the *pramaana* vibhag. The nirman vibhag is the department of development, and the praman vibhag is the department of establishing a fact.

Dharma, upasana and Yoga come under the nirman vibhag, which includes the construction of a house, craftsmanship, etc.

Vedanta-vidya does not come under the nirman vibhag. It shows us what is. It comes under the praman vibhag.

It is not that trees, shrubs etc grow when the sun rises. The rising of the sun gives daylight, enabling us to see what is already there. The trees etc were already there, but they could not be seen in the darkness of the night. They could be seen when the sun rose and dispelled the darkness that hid what was there.

In the same way, when Tattvagnan rises, it does not create Samadhi. Nor does it create the shareer of the Ishtadev, or lokas like Swarga, etc.

Nirman is connected to karmas; Vedanta-vidya is praman. When Vedanta-vidya rises, it shows the Paramatma to the sadhak: 'Look! This is the the Paramatma! Your Aham is nowhere in Him; nor is there any 'idam' in Him.'

In the Paramatma, there is neither Aham nor any idam. Both are negated. Brahmavidya shows that, which Is.

Bhagwan Ramachandra explained the Brahmavidya to Lakshman.'

If a person has some bhram about himself, and the bhram is removed, his Self will never get lost. He will never get another bhram about it again. The Self is vignan-matra; it is nothing but vignan. It is nirmal, unsullied. It is advitiya. There is no praman stronger than the Shruti-praman. This is the rule, because the Darshan Shastra does everything by the proper method.

Gnan about the vastu that is nitya-paroksha, and cannot be experienced by the senses, is like Swarga that can never be seen, can only be obtained by *shabda pramaana.* Shabda praman means the word; the words of the Shastras establish it through logic. No intellectual objection can question it, because it is established with irrefutable logic. If a person says, 'I will see Swarga with the help of a telescope or microscope, or by some miracle, or know it by inference,' he will never succeed. Gnan about the Atma can be obtained only by the Shastras.

How is Swarga obtained?

Swarga is nitya-paroksha. If a sadhan for Swarga is given, it can only be given by the Shastra praman, since it is known only by the Shastras. Laukik praman – proof about the things in this loka – is not competent in establishing anything connected to the a-laukik vastu.

When a vastu is not known in spite of being nitya-aparoksha – meaning, it is perceived instinctively, not through he senses – like our Atma, we don't have any specific Gnan about it. 'I am' is evident. We know that we exist, and that our Self is the Atma, but we don't know it fully. We know nothing about the size of the Atma, or its weight, shape, colour etc. Gnan about the aparoksha Atma can be obtained only from the Shastras. There is no other source for obtaining this Gnan. For this, the eyes are of no use – no telescope or any other instrument can help. We cannot get information about it by any chemical process, or by practice. If you want to know your Atma, you can only know it through the Mahavakyas like 'Tattvamasi'.

There is one more point that should be kept in mind. If you have Gnan about something else, you will have to do something after obtaining the Gnan. You either have to hold on to the object, or let go of it. With our Self, however, there is no need to hold on or let go, because it is svayam-siddha; it is self-evident.

After getting Gnan about other things, you have to do some karma, but when you get Gnan about your Self, there is nothing you have to do. Even after getting Gnan about Swarga, etc you have to have shraddha, but shraddha is not needed when you get Gnan about your Self, since the Self is sakshat aparoksha. Once a person gets Gnan about his Self, he has no further need to accept it on faith. On the other hand, if he is told something about some other person, he has to either believe it to be true, or reject it as being untrue.

Once agnan is destroyed, there is no possibility of any bhranti like, 'I am a karta, and I am the bhokta of sukha-dukha.'

Thus, Brahmavidya is absolutely independent, needing no other sadhana. Only Brahmavidya gives Moksha. Bhaktas have made a delightful comment on this. When a Vedanti has established, through logic, debate and the statements of the Shastras, 'Brahmavidya is necessary for obtaining Moksha, so you should certainly obtain Brahmagnan,' the bhaktas say, 'No; we have no desire for Moksha whatsoever.' This is a beautiful leg-throw, in terms of wrestling!

'Na karmanaa na prajayaa shane`na tyaage`naiko amritatvamaanashuh'. The Taittariya Aranyak states clearly that if we want to obtain Gnan about our swarup, we have to give up all external interaction, and apply our buddhi solely to obtaining Tattvagnan. The Brihadaranyak Upanishad says, '*e`taavadre`khalvamritatvam* – this is the total substance of the amrita-tattva.'

Had it been possible to obtain Moksha by karma, then that Moksha would have been subject to destruction. The self-established Moksha is covered up by bhram, and when the bhram is removed by Tattvagnan, it becomes evident that Moksha is the swarup of the Atma.

If you say that Yagna-Yaag etc are equal to Gnan, this is not worthy of being accepted. The fruit of rituals like Yagna-Yaag is quite different from the fruit of Brahmagnan. A Yagna is a Karma, and to do it you need several items like wood, ghee, agni, etc. You need mantras and a Purohit who is competent to undertake the ritual successfully. After a successful Yagna, its fruit can be given to you in different forms, like an Apsara, amrita, the Nandan van, etc. The karta yajaman must be eligible, and the Purohit who enunciates the mantras must be qualified. Only then will the ritual give its fruit.

In Gnan, however, there is only one fruit and only one sadhan. No items like wood etc are required, no agni, and no homa. The bhranti of an adverse effect if the karma is not done correctly does not apply when a sadhak strives for Gnan.

'Sapratyavaayo hyahamityanaatmadheeh' – there is no pratyavaya. '*Prati'* means reverse*, 'ava'* means lower, *'aaya'* means to get some hindrance in moving in the right direction. *Prati + ava + aaya* = pratyavaya; it means, falling lower instead of rising higher. Pratyavaya will be there as long as we believe our self to be a karta and a bhokta. Pratyavaya applies to an agnani, not to a Gnani.

If you use your buddhi and do vichar it is not possible to establish yourself as a karta even from the laukik drishti. The Buddhists have rejected the concept of kartapan from the laukik drishti. There is a lot of difference in the two schools of thought. Someone may say, 'even the Buddhists say that the Atma is not the karta, and the Vedantis say the same thing. What is the difference in them?'

The Buddhists say this from the viewpoint of worldly interaction and the Vedantis say this from the viewpoint of the Brahman. The difference is in the *he`tu* – in their deduction of the reason. One has the sakshatkara of the akarta Atma, and the other has the sakshatkara of shoonya. To accept the Atma as an akarta with the sakshatkara of shoonya is quite different from accepting it as the akarta with the sakshatkara of the Brahman.

When a couple get married by a legal Registered Marriage, the divorce has to be a legal divorce. In the same way, when a person takes the Yagnopaveet formally, accepting the duty of doing Sandhya Vandan and Agnihotra every day, he has to formally give up these duties when he gets the bodha of the nirvikar Atma.

A person should first earn the wealth of shraddha. There is a sookta in the Rig Veda – *'praatah shraddhaam havaamahe'* – meaning, 'I invoke shraddha in the morning'. The word *shraddhaa* means, to maintain the Sat. The letter 'r' in 'shraddha' is given to hide the purport *'sat dhaanam'* , which means 'shraddha'.

The path of Vedanta begins with having shraddha for the Veda Shastra and the teachings of the Guru. Then, by Guru-kripa, the sadhak

acquired antahkarana shuddhi. After that he gets Gnan about the Tattva, through the Mahavakya 'Tattvamasi'. He gets Gnan about the *e`kaatmya* – meaning, the oneness of the Atma and the Brahman.

I saw a lady at Amritsar who had the habit of washing her hands. She would spend over three hours in the bathroom washing her hands. Her fingers became puffy and began to rot. She was declared mentally unstable and had to be put into an asylum. In the same way, the antahkarana should not be washed to the extent that it becomes unhealthy. That happens if you take up so much time in washing your hands that the food gets cold.

Amongst us Sanyasis, it is quite common to spend most of their lives in the process of antahkarana shuddhi, without making any effort to understand the Paramatma. Some Sanyasis say that they need to develop greater shuddhi before they become eligible to understand the Paramatma. Nowhere is it written in the Shastras about how much time has to pass after a person gets antahkarana shuddhi and gets enlightenment. There is no mention of a period of six years or six minutes! A person gets Gnan as soon as his antahkarana becomes shuddha. If you get Gnan, it means that the purpose of making your antahkarana shuddha has been achieved! Otherwise, a person can go on striving for antahkarana shuddhi for six years or six lifetimes!

If the antahkarana becomes shuddha even one moment before grasping the meaning of the Mahavakya, you have achieved your goal!

Kshipram bhavati dharmaatmaa shashvachchhaantim nigachchhati,

kaunte`ya prati jaaneehi na me` bhakttah pranashyati.

(Gita 9. 31)

(A manushya becomes a Dharmatma within a very short time, and obtains shanti that never leaves him. He son of Kunti! Know that My bhakta is never destroyed.)

This is a very good point. If even the most depressed person does Bhagwan's bhajan with a steady bhava, he becomes pavitra. There is not even a vestige of doubt about this.

The Gita has a shloka for the doubts people have occasionally, about Gnanis.

Api che`dasi paape`bhyah sarve`bhyah paapakrittamah,

sarvam gnaanaplave`naiva vrijinam santarishyasi.

(Gita 4. 36)

(Shri Krishna calls out to the world's greatest paapi, saying, 'come; get into the boat of Gnan. When you sit in it you will cross over this sansara at once.')

Vedanta says nothing about being afraid, or causing fear for another. Just as the path of Bhakti gives kalyan, the path of Gnan also gives kalyan.

Aadau padaarthaavagatirhi kaaranam vaakyaarthavignaanavidhau vidhaanatah,

tattvampadaarthee paramaatmajeevakaavaseeti chaikaatmyamathaanayorbhave`t. 5.25

Pratyakparokshaadi virodhamaatmanorvihaaya sangrihaa tayoshchidaatmataam,

sanshodhitaam lakshnayaa cha lakshitaam gnaatvaa svamaatmaanamathaadvayo bhave`t. 5. 26

E`kaatmakatvaajjahatee na sambhave`ttathaajahallakshanataa virodhatah,

soayampadaarthaaviva bhaagalakshanaa yujye`ta tattvampadayoradohatah. 5. 27

To understand any sentence properly you have to understand the words. If you tell somebody to bring a cow, and he does not know

what a cow is, how will he do what you tell him to do? In the same way, Vedanta explains the vastu through the use of Mahavakyas like 'Tattvamasi'. Tattvamasi is not a name. There is a difference between a naam and a Mahavakya. A Mahavakya has many words, and its purpose is to explain that the Brahman and the Atma are one.

The naam is for getting punya and antahkarana shuddhi that is achieved by the power of Bhagwan's name. Or else, it is for creating an Ishta-akara vritti.

It is necessary to first understand the substance, because in the method of the vignan of the purport of a sentence, it is necessary to understand the turn of phrase and the idiom; otherwise, you cannot grasp the substance of what is being said.

In Tat-tvam-asi, the *tat padaartha* is the Paramatma, and the *tvam* padartha is the jeeva, and the *asi* padartha is the oneness of the Paramatma and the jeeva.

The *tvam* padartha is the pratyak, the internal, self-experienced meaning. It is our inner Atma. The *tat* padartha is paroksha, and cannot be experienced by the indriyas. It is the Paramatma, who can neither be seen, nor felt. The two cannot be one and the same. And so, Vedanta has a method called the *jahad lakshanaa* by which the chetan is omitted. If you use *a-jahad lakshanaa,* there are conflicting points in the two, and therefore, the purport is understood only by the *jahad-jaha-lakshanaa*.

People will say this is very confusing. No; there is nothing confusing about this. Just as you learn grammar to speak correctly, you have to learn the idiom to understand what is said.

I had a friend who came from Andhra Pradesh. He was a student at the Kashi Vidyapeeth. He had a good command of Hindi, but was not familiar with colloquial idioms. He once wrote to me about some dukha he faced. I wrote back saying that a scorpion bit me when I read his letter. He did not know this idiom, so he wrote to say how sorry he

was that I had been bitten by a scorpion and he hoped the pain had gone. He had looked up the dictionary to see the meaning of the word *vichhu* (scorpion in Hindi), before he wrote to me. Here, the meaning of the word vichhu was irrelevant. The meaning of the idiom was that the pain at hearing his news was like the pain of a scorpion bite. I was using the jahatee lakshana, which my friend did not understand.

Now, see *ajahatee lakshanaa*. A visitor came to my house. I asked him to have lunch with me. He declined politely. I told him, 'my brother, have just a bite or two!' He sat down to eat, picked up and ate two mouthfuls, and then shut his lips firmly. When I asked him why he was not eating, he said, 'you told me to have a couple of bites and I have eaten two mouthfuls. I will not eat more.'

The meaning of having two bites is to eat well. A full meal means eating two bites and more, till you are full. This is called 'ajahatee lakshana'.

A friend and I were walking on the road when I saw somebody who looked familiar. 'That is the same man I saw yesterday, at the Chandni Chowk,' I said. 'He was wearing a coat and a turban. Today he is dressed in a dhoti-kurta.'

My companion asked, 'how can it be the same man? That was at the Chandni Chowk. It was evening, and he was wearing a coat and a turban.'

Forget the Chandni Chowk. Forget the coat and the turban. Forget the evening time. What I mean to say is that the man was the same man. This is called *bhaagatyaaga lakshana – jahadajahallakshanaa* that is used to convey something. The method for understanding the meaning of a phrase or word is called 'lakshana'. This is by an *abhidhaa vritti*, a lakshana vritti.

So, what happens in the Mahavakya 'Tattvamasi'?

'That' is *tat*, and 'this' is *tvam.* How can they be the same? There is a mutual contradiction in them. 'That' is there, and 'this' is here.

If you let go of the meaning of both, the consciousness – the *che`tanataa* – in both is one. 'That' will also go away. Then, how will you resolve 'this'?

The answer to this is, let go of the paroksha in 'that', and let go of the separateness of the pratyak, and let them become one. This is the way to understand them as one.

The vidvans know this. They investigate, using the lakshana, and gather together the Chit-Atma of both; and, *'gnaatvaa svamaatmaanamathaadvayo bhave`t'* – get Gnan about the Self, and become advaita.

As long as you believe 'I am the deha', and 'I am a separate individual and the world is separate from me', you cannot get Tattvagnan. When you get the Gnan that the swarup of the Paramatma is one, and it is the Atma, the world no longer seems to be separate. In the same way, use the method of the bhagateeya lakshana, and search for your 'I'. Investigate what your 'I' is.

Rasaadipancheekritabhootasambhavam bhogaalaya dukhasukhaadikarmanaam,

shareeramaadyantavadaadikarmajam maayaamayam sthoolamupaadhimaatmanah. 5. 28

Sookshmam manobuddhidshe`ndriyairyutam praanairapancheekritabhootasambhavam,

bhokttuh sukhaade`ranusaadhanam bhave`chchhareeramanyadviduraatmano budhaah. 5. 29

Anaadyanirvaachyamapeeha kaaranam maayaapradhaanam tu param shareerakam,

upaadhibhe`daattu yatah prithak sthitam svaatmaanamaatmanyavadhaaraye`tkramaat. 5. 30

Koshe`shvayam te`shu tu tattadaakritirvibhaati sangaatsfatikopalo yathaa,

asangaroopoayamajo yatoadvayo vignaate`asminparito vichaarite`. 5. 31

Buddhe`stridhaa vrittirapeeha drishyate` svapnaadibhe`de`na gunatrayaatmanah,

anyonyatoasminvyabhichaarato mrishaa nitye` pare` brahmani ke`vale` shive`. 5. 32

De`he`ndriyapraanamanashchidaatmanaam sanghaadajasram parivartate` dhiyah,

vrittistamomoolatayaagnalakshanaa yaavadbhave`ttaavadasau bhavodbhavah. 5. 33

Ne`tipramaane`na niraakritaakhilo hridaa samaasvaaditachiddhanaamritah,

tyaje`dashe`sham jagadaattasadrasam peetvaa yathaambhah prajahaati tatfalam. 3. 34

This sthoola shareer has five *kosha* (sheaths) that cover up the Atma. These five layers are the upadhi of the Atma. The koshas are not the Atma; how can anything made of several components be the Atma? The Atma is one. The sakshi is one.

The destructible shareer is created by karmas that are destroyed. It is made by Maya, and it is the sthoola upadhi of the Atma. It is made of the pancha koshas.

At a deeper level is the sookshma shareer that has the mana, buddhi, the ten indriyas, (five sense organs and five organs of action), and the five kinds of prana. The sookshma shareer is made of the pancha

bhoota, but is *apanchikrita*. Although it is made of the pancha bhoota the five elements are not equally active in it.

The apanchikrita pancha bhoota can be seen, but people make no effort to perceive them. People make great effort to understand monetary matters, but not to recognize the Paramatma. When it comes to choosing a spouse for their son or daughter they make extensive enquiries, but when it comes to understanding the Paramatma they are just not interested!

Rasaadipancheekritabhootasambhavam – understand the panchikrita pancha bhoota this way: I am holding a flower in my hand. It is made of the pancha bhoota. Panchikrita means, it has the five Tattvas. In the flower, the fragrance comes from the prithivi, the rasa comes from jala, the roop comes from agni, the sparsha comes from the vayu, and the shabda comes from the akash. These five Tattvas are combined in the creation of this flower.

However, is the eye that enables you to see made with the same combination of these five Tattvas? The eye can perceive only the roop. The ear can perceive only the shabda. The nose can only recognize the fragrance, and the tongue can identify only the taste. The purpose of each indriya is to identify its own sense object. The indriyas are made of the panchikrita pancha bhoota, but none of them have all pancha bhoota mixed in them actively.

That, which is perceived directly by an indriya is called *'pratyaksha'. Aksha* means the eye, ear, nose, tongue and skin – any one of the five indriyas that give gnan about its vishay. Each indriya absorbs its vishay. The shabda, rasa, roop, gandha and sparsha are absorbed respectively by the ear, tongue, eye, nose, and skin, and they are pratyaksha; they are evident.

The things that cannot be perceived by the indriyas – like Swarga, Narak, etc – are called *'paroksha'*. Paroksha means, beyond the range of the indriyas – *akshasya parah paroksha.*

Paroksha also means the emotions like kama, krodha, lobha, etc, which cannot be known by others. People think that they know what another person is feeling, but they are only guessing. This is also a great game, when people become convinced that they know what is in the mind of somebody else. This leads to great mistakes.

The raaga-dvesha of our mana is aparoksha; only we can know what we saw in our dream; nobody else can know it. No other but we can know about our sushupti, of how well we slept. Even this aparoksha stays at times and vanishes at times, the way sushupti comes and goes, and dreams come and go. Raaga-dvesha rise and are broken, but our Atma is aparoksha. It never goes to eat at a feast where it is invited. It goes neither to Swarga nor to Narak. It never goes anywhere; it is, as it is. It does not move in space or change in time. It does not grasp the roop of any vastu; it is Gnan-roop and akhand.

Look; one is pratyaksha, like the flower. Swarga-Narak are paroksha. Kama-krodha, svapna-sushupti etc are aparoksha. And, our Atma is sakshat aparoksha.

That being the case, where is agnan?

The agnan is that we don't know the advitiya Brahman. This agnan is destroyed by Vedanta. The fact is that you are not small; you are not like an earth-worm that crawls on the ground, or the moth that flies in the air. The Atma does not change. There is no janma-maran in it, no Swarga and no Narak. It is our Self.

An object is not our swarup. Objects come from outside and get attached to us. The dosha that comes from outside and becomes superimposed on the Atma is called an *upaadhee*.

For example, electricity gives no light when it is in the wire, but it gives light when it comes into a bulb. It moves a fan when it comes into a fan. It creates a breeze through the upadhi of a fan, and light through the upadhi of a bulb. It throws out coolness through the upadhi of an air-conditioner, and heat through the upadhi of a heater.

So, what is electricity? Is it hot or is it cold? If it brightness or is it a breeze? That means, all things manifest with the contact of the electricity.

In the same way, the mana, buddhi, eyes, ears and other indriyas are upadhis of the Atma. The Atma seems to be of many kinds because of these upadhis. The Atma becomes different with whichever kosha or upadhi it touches. It is alike a colourless crystal looking red when placed on a piece of red paper, and yellow when placed on a piece of yellow paper. The crystal is neither red, nor yellow, nor any other colour.

After that is an avidya, which is anadi and anirvachaneeya. Avidya has no beginning. It cannot be accepted as satya, nor can it be dismissed as asatya. Don't think that any point that cannot be understood is called avidya. Only people who have never had anything to do with the Darshan Shastras say this. They even write a thesis on it! To write a thesis on this is quite different from getting Brahmagnan. Even highly intelligent people like doctors, barristers, masters and Ministers as akin to children when it comes to understanding the Paramatma. Their buddhi is great for worldly things, but in this, they are like ignorant children.

If a person is knowledgeable on one subject but not on another, he is a child in regard to the subject he knows nothing about. A vidvan of vyakaran is a child when it comes to a correct enunciation of Vedic mantras, and a person proficient in chanting Vedic mantras is a child when it comes to vyakaran.

What is the anirvachaneeyata of avidya?

This cannot be known if you try to study on your own.

What is anadita?

Look for yourself – where is your adi? Is it after you came out of your mother's shareer, or is it when you came into your mother's womb, or

is it when you were in your father's sperm, or is it when you were in some fruit your father ate?

Where is your adi?

Anadi is not the name of agnan. Agnan is absolutely aparoksha. We are aware of being agnani. Agnan is drishya, established by personal experience. It has no beginning; it has no adi, and therefore, it is anadi.

This anadi anirvachaneeya is quite amazing! The meaning of anirvachaneeya is something that can neither be accepted, nor dismissed.

In that case, what is this world like?

This world is, as it is.

Anirvachaiya is something that is nebulous, intangible, and cannot be defined accurately. For example, when we see things with the Brahma-drishti, nothing exists but the Brahman, so we cannot say 'yes' to the existence of anything else. However, in vyavhar, we experience the existence of many things, and we cannot deny their existence.

In that case, what is the world like?

The world is, as it is. It is anirvachaneeya.

Anadi means something that can never be experienced by the indriyas, by inference, by consequence, or by its absence. Nor can its origin be known. Yet we are aware that it exists.

People say, 'I know everything.' They can be asked, 'tell me, when did you did not exist?' Is it possible for anyone to experience their own non-existence? If a person feels, 'I do not exist', he has to be alive and conscious to feel anything at all!

You are agnan-swarup. When will you know that you are agnan-swarup? If you know this, you have to be alive and conscious to know it. It is Gnan to know anything. That means, you can never know 'I am

agnan swarup', but it is you who knows that you are agnan swarup, because it is you who is aware of this thought. To know this is also Gnan; it is knowledge. That means, you can never know yourself to be agnan-swarup.

Nor can you know, 'I am dead'.

That is why the Atma is *amrita* – it is not subject to mrityu. It is eternal, without a beginning, and without an end. If you think, 'I am jada, like a rock' – well, you have to be conscious to be able to think, and so you cannot be jada like a rock.

If you consider a rock to be your 'I', you will be very paltry. You will be crushed with a hammer and carried away by somebody. If you know, 'I am Gnan-swarup', you won't be beaten with a hammer, nor picked up and carried for building a ditch or a Mandir. Don't identify with jadata and believe your gati to be that of an inert object.

This Atma is asanga – it does not go with anybody. It has no janma, and there is no dvaita in it. Think with an open mind. Don't just accept the things that people tell you.

There is a tale that there was a Raja of Jagannath Puri whose Guruji was not very learned. The Guruji thought 'some learned Pundit may come to the Raja's durbar and displace me.' So, he told the Raja, 'I will teach you the meaning of a shloka by which you can test the learning of any Pundit who comes to your durbar.' He taught this shloka to the Raja, giving a wrong meaning, thus ensuring that no Pundit says it to the Raja.

Shuklaambaradharam vishnum shashivarnam chaturbhujam,

prasannavadam dhyaaye`t sarvavighnopashaantaye`.

(This shloka is about Ganapati who removes all obstacles when a manushya remembers Him before undertaking any task. Ganapati is a form of Vishnu. The description is that He is dressed in white garments, luminous like the moon, He is four-armed, and His face

looks pleased. Remembering Him removes all obstacles in any enterprise.)

The Guru told the Raja, 'this shloka describes curds. The colour of curds is white. It is used everywhere by all four kinds of people. If you eat it before going on a journey your trip will be successful; all obstacles will be removed.'

The Raja memorised the shloka and the meaning as given by his Guruji. When any Pundit came to his Durbar he would quote the shloka and ask the Pundit to tell him what it means. The Pundit would give the correct meaning, and the Raja would dismiss him as incompetent.

The people who head the panthas – religious sects – explain to their disciples, things in the same way, and the disciples reject all other opinions as incompetent.

This Atma does not get attached to anything. It does not change when other things change. There is no janma-maran in the Atma. The sakshi of kaala is not subject to birth and death. No other exists, so how can the Atma get attached to anyone?

A manushya should do vichar with an open mind. To think that only one pantha and one book to be the be all and end all of everything is not the answer. Vichar should be done with an untrammelled mind.

Three vrittis are seen in the buddhi. Vritti means behaviour. One is the *jaagrita avastha* – the waking state. Everybody has the experience, 'I was awake and absorbing the vishays; I was not dreaming.' 'I was in a state of deep sleep'. Deep sleep is the *sushupti avasthaa.* The third state is the *svapna avasthaa* – the dream state.

The jagrit is not in the svapna or sushupti avasthas, and the sushupti is not in the jagrit or svapna avasthas. The svapna avastha is not in the jagrit or sushupti. The three avasthas of jagrit, svapna and sushupti are all separate states of the body and mind, but that, which is the 'I', stays

in all three. 'I saw all three avasthas. I had the anubhav that when sushupti overcame my jagrit avastha and I lost my awareness.

Yatra maataa amaataa bhavati pitaa apitaa bhavati - my mother was not my mother and my father was not my father. The Devta was not a Devta, and the Veda was not the Veda. Such an avastha overcame me. I have seen this.'

These vrittis belong to the buddhi. They do not remain in one another; and, the sakshi that is beyond the vrittis – the Brahman – is Shiva alone!

The buddhi keeps changing with the sanga of the deha, indriyas, prana etc. A vritti of Tamoguna stays at times, a vritti of Rajoguna stays at times, and at times the vritti of Sattvaguna prevails.

What has Vedanta to do?

I am not saying this with the view that you will listen and get Tattvagnan. I am telling you this so that you listen, and get *gaurava buddhi* – you understand how important this is, and you don't dismiss it as superfluous talk. When people dismiss it as useless they disdain something that is very superior. This Gnan should never be disdained, because even your Paramatma – Rama, Krishna, Shiva, or Vishnu – does not disdain it. They accept it in the form of the Atma. Don't think yourself to be so lofty as to underestimate this Gnan. This is the primary purport of Veda-Vedanta. Using the method of neti-neti, negate everything that is not the Atma. You will get the taste of the *chidghana amrita* – the nectar that is full of pure consciousness.

Thus, a manushya should let go of the drishya prapanch, and savour the rasa of the anand of the Atma.

Ramakrishna Paramhansaji used to narrate a very good story to explain this. Two men went to an orchard of mango trees. The trees were loaded with ripe fruit. One man took out a pen and notebook from his pocket, and began to jot down details about how many trees

there were, the different varieties of mangoes, the likely number of mangoes on each tree, and the income they were likely to bring to the owner.

The other man began to pluck the most succulent looking mangoes and eat them. By the time the first man finished his notes, the second man was replete and happy.

The meaning of this story is that in this world it is a different thing to get engrossed in worldly calculations and a different thing to savour the rasa of Brahmananda. It is like a person who slakes his hunger and thirst with coconut water and throws away the shell.

Kadaachidaatmaa na mrito na jaayate` na ksheeyate` naapi vivardate`anavah,

nirastasarvaatishayah sukhaatmakah svayamprabhah sarvagatoayamadvayah. 5. 34

E`vamvidhe` gnaanamaye` sukhaatmake` katham bhavo dukhamayah prateeyate`,

agnaanatoadhyaasavashaatprakaashate` gnaane` vileeye`ta virodhatah kshanaat. 5. 36

Yadanyadanyatra vibhaavyate` bhramaadadhyaasamityaahuramum vipashchitah,

asarpabhoote`ahivibhaavanam yathaa rajjvaadike` tadvadapeeshvare` jagat. 5. 37

Vikalpamaayaarahite` chidaatmake`ahankaara e`sha prathamah prakalpitah,

adhyaasa e`vaatmani sarvakaarane` niraamaye` brah,ani ke`vale` pare`. 5. 38

Ichchhaadiraagaadisukhaadidharmikaah sadaa dhiyah sansritihe`tavah pare`,

yasmaatprasuptau tadabhaavatah parah sukhasvaroope`na vibhaavyate` hi nah. 5. 39

Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate` chitah,

aatmaa dhiyah saakshitayaa prithak sthito buddhyaaparichchhinnaparah sa e`va hi. 5. 40

There is no janma and no mrityu of the Atma. Even if mrityu is there, you cannot see it, because mrityu is not within the scope of anubhav. Did you see your birth when you were born? Even if you did see it, you existed before your birth.

The Atma does not diminish; it does not decay, expand, or grow old. All differences are in the drishya, not in the drashta. The Atma is *parama pre`maaspada* – the dearest of all that is dear. It is svayam-prakash; it needs no external source of illumination to be seen. It is sarvagata, meaning, it is omnipresent, all-pervading. Moreover, it is advay – there is no duality in it.

How can this sansara, filled with dukha, be known in the swarup of the Atma that is pure Gnan, and sukha-swarup? The reason is just because of not understanding, because of *naa-samajhee*. Nasamajhi is the cause of dukha. Neither the Ishwara, nor the karmas, nor adhyas, can cause dukha. Lack of the right understanding is dukha.

A manushya gets bhram, and gets the illusion of things that are not what they seem. This illusion vanishes as soon as the person gets Gnan. If something seems to be other than what it is, it is called an adhyas. It is an adhyas when somebody thinks a coiled rope to be a snake, or the gleam in a seashell to be silver. It is adhyas when the Atma seems to be the karta-bhokta and parichhinna. The awareness of birth and death are also adhyas. Just as we perceive a snake in what is actually a piece of rope, this whole jagat is in the Paramatma. The Paramatma is the Atma that is pure consciousness. It is chidatmak, free of any alternatives shown by Maya.

Look; the jeeva first gets the kalpana of the antahkarana. This whole world is perceived because of ahankara. Suppose Bhagwan comes and gives darshan – who will know it? When 'I' sits in the deha you think, 'I am getting Bhagwan's darshan.' The first sanskara is ahankara. Other things are experienced after that. This ahankara superimposes the drishya on the drashta Atma. The drishya is transplanted on the vastu that is *drig-maatra* – pure vision. It is the Atma who perceives, who is the Brahman, free of any malady.

The different feelings like desire, raaga-dvesha, sukha-dukha, etc that come into the buddhi, are the cause of this sansara. Please remember: that, which does not stay in the sushupti avastha, does not exist. We are in the sushupti avastha, and our sushupti is there. That, which disappears in the sushupti is not real. It is experienced because of the Atma that is sukha-swarup. It is reflected in the buddhi that beyond the bhootas, because of avidya. The reflected prakash is called a jeeva. The Atma is the sakshi of the vrittis of the antahkarana and buddhi, but it is totally separate from them.

The Atma does not become sukhi when the antahkarana thinks, 'I am sukhi.' Nor does it become dukhi when the antahkarana thinks, 'I am dukhi.' The Atma is the sakshi, completely unconnected with the antahkarana and buddhi, and beyond them, and it is aparichhinna.

There were thousands of occasions when I believed myself to be dukhi and others when I felt I was sukhi. Where are the sukha-dukha now? They have been blown away like dust. Oh – something flew in with the breeze and got stuck to you, and you believed you were sukhi or dukhi. Which sukha or dukha stayed with you?

Kasaikaantam sukhamupanatam dukhame`kaantato vaa,

neechairgachchhatyupapari cha dashaa chakrne`mikrame`na.

Like a wheel of a chariot, dukha and sukha rotate and come up turn by turn. We meet people and part from them.

Jo faraa so jharaa, jo baraa so butaanaa.

Everything that buds withers and falls off, everything that is lit dies out.

It is an aparadh for a manushya to consider Vedanta to be inferior. Such a person is afraid that his Dharma will be lost, his upasana neglected, and his Yoga forgotten. Just as some people shut their eyes at the approach of an enemy, some people shut their minds to Vedanta.

One is the sakshi-Atma, and the other is the buddhi. The third is the abhasa of the sakshi-Atma in the buddhi. These three stay together and mingle. The buddhi keeps changing, and the abhasa continues to have abhiman. There is no change in the sakshi or the abhiman. When a manushya gets caught in some mistake, jadata-ajadata come into him.

Chidvibambasaakshyaatmadhiyaam prasangatastve`katra vaasaadanalaakttalohavat,

anyonyamadhyaasavashaatprateeyate` jadaajadatvam cha chidaatmache`tasoh. 5. 41

Guroh sakaashaadapi ve`davaakyatah sanjaatavidyaanubhavo nireekshya tam,

svaatmaanamaatmasthamupaadhivarjitam tyaje`dashe`sham jadamaatmagocharam. 5. 42

Prakaasharoopoahamajoahamdvayoasakridvibhaatoahamateeva nirmalah,

vishuddhavignaanaghano niraamayah sampoorna aanandamayoahamakriyah. 5. 43

Sadaiva mukttoahamachintyashakttimaanateendriyagnaanamavikriyaatmakah,

anantapaaroahamaharnisham buddhairvibhaavitoaham Hridi ve`davaadibhih. 5. 44

E`vam sadaatmaanakhanditaatmanaa vichaaramaanasya vishuddhabhaavanaa,

hanyaadavidyaamachire`na kaarakai asaayanam yadvadupaasitam rujah. 5. 45

This is why you should obtain vidya from the Guru and the Veda-vakyas, and get Tattvagnan. Get the anubhav of the Satya. There is no upadhi of any kind in it. This Atma is established in itself. What is experienced in the form of the drishya should be put aside. There is no need to eliminate it or let go of it. Just stop thinking about it, and becomes still within your Self.

This Atma is prakash-swarup. It is aja – meaning, unborn – and it is advitiya. Once this is known, there is no need for it to be known a second time. It is in this that Gnan differs from upasana. Upasana entails continuous repetition, but there is no repetition in Vedanta. Vedanta is absolutely pristine, and filled with vignan. It is complete, free of malady, and filled with anand. Furthermore, it does not decay.

Seth Jaydayalji used to say, sometimes, that our swarup is vignan-anand, anand-anand, chinmay-anand, dhruv-anand, achal-anand, vimal-anand, sad-anand, vishuddha-anand, ghana-anand, mukta-anand, achintya-anand, atindriya-anand, and anant-anand! This is the Atma! You should do chintan of it night and day, and learn about it from people who have understood Veda-Vedanta in depth.

When a person does vichar about this un-fragmented Atma his bhava becomes shuddha and his avidya dies. Then the offspring of avidya are also destroyed, the way proper medicine destroys an illness.

Viviktta aaseena upaarate`ndriyo vinirjitaatmaa vimalaantaraashayah,

vibhaavaye`de`kamananyasaadhano vignaanadrike`vala aatmasansthitah. 5. 46

Vishvam yade`tatparamaatmadarshanam vilaapaye`daatmani sarvakaarane`,

poornashchidaanandamayoavatishthate` na ve`da cha kinchidaantaram. 5. 47

Poorvam samaadhe`rakhilam vichintaye`donkaaramaatram sacharaacharam jagat,

tade`va vaachyam pranavo hi vaachako vibhaavyate`agnaanavashaanna bodhatah. 5. 48

Akaarasangnah purusho hi vishvako hyukaarakastaijasa eeryate` kramaat,

praagno makaarah paripathyate`akhilaih samaadhipoorvam na tu tatvato bhave`t. 5. 49

Vishvam tvakaaram purusham vilaapaye`dukaaramadhye` bahudhaa vyavasthitam,

tato makaare` pravilaapya te`jasam dviteeyavarnam pranavasya chaantime`. 5. 50

Makaaramapyaatmani chidghane` pare` vilaapaye`tpraagnamapeeha kaaranam,

soaham param brahma sadaa vimukttimadvagnaanadrinmuktta upaadhitoamalah. 5. 51

You should sit in solitude every day and withdraw your indriyas from the sansara. Gain victory over your mana. You should keep your hriday nirmal – *'vimalaantaraashayah',* and do chintan of only the one vastu. Keep no conveniences with you and focus only on vignan. You should be seated in your swarup.

There should be no dependence on anything or anybody at that time. Some Seths sit down for doing puja and call out to a servant to bring one item and then another, and then something else, like a lamp, matches, ghee, etc - *`e'kaakeeyatachittaatmaa'. (Gita 6. 10).*

The *a-kara* in Aum means, without any assistant. Not even disciples should be present when you sit for puja, because they become a distraction.

This world that is perceived should be merged mentally, into the *sarva-kaarana-kaarana* – the cause of all cases. You should feel that you are filled with the anand of the chitta when you sit for dhyana.

'Na ve`dabaahyam na cha kinchidantaram.'

This statement is from the Brihadaranyaka Upanishad. It means that once a person is in dhyana he loses all awareness of what is outside and what is inside.

The method for attaining a Samadhi is that you should first do chintan of the Om-kara. Everything that is created is contained in the Omkara. The Omkara is the spoken word that is an expression of not only this whole world but also the Parabrahma Paramatma.

This world is perceived because of agnan, not because of Gnan.

The sthoola prapanch of this vishwa is merged into the 'A' of 'Aum', the sookshma prapanch into the 'u' – which is Tejas – and the 'm', the karana prapanch, into the Pragna. However, you should not think that you have become that!

The A-kara should be merged into the u-kara, the u-kara into the m-kara. That means, the Vishwa is merged into the Tejas, the Tejas into the Pragna, and ultimately, the m-kara of the Omkara should be merged into our chidghan Atma-swarup.

'Soaham paramam brahma sadaa – I am that Parabrahm. I am always Mukta. And, I am the vision of vignan. No upadhi can touch me.'

This is done in two ways. One is the method of *laya* – meaning, merging. The other is the method of *baadha* – meaning, negating.

For example, there is an earthen pot. There is no need to break it and let the earth mingle into the earth. See the shape of the pot and see how the clay it is made of is not separate from clay. Let go of the thought that the pot is separate from clay.

In the same way, let go of the thought that this sansara is separate from the Paramatma. The form, colour, etc of the sansara are not separate from the Tattva. You should remain steady in your anand, forgetting everything else, and become established in the sukha that is sva-prakash, like an ocean that stays within its boundaries.

This is how the indriyas become disconnected, and the enemies that keep us bound to the sansara are removed, and the Paramatma becomes drishya. You get a darshan of the Paramatma.

E`vam sadaa jaataparaatmabhaavanah svaanandatushtah parivismritaakhilah,

aaste` sa nityaatmasukhaprakaashakah saakshaadvimukttoachalaavariindhuvat. 5. 52

E`vam sadaabhyastasamaadhiyogino nivrittasarve`ndriyagocharasya hi,

vinirjitaashe`shariporaham sadaa drishya bhave`yam jitashangunaatmanah. 5. 53

Dhyaatvaivamaatmaanamaharnisham munistishthe`tsadaa mukttasamastabandhanah,

praarabdhamashrannabhimaanavarjito mayye`va sakshaatpravileeyate` tatah. 5. 54

Aadau cha madhya` cha tatgaiva chaantato bhavam viditvaa bhayashokakaaranam,

hitvaa samastam vidhivaadachoditam bhaje`tsvamaatmaanamathaakhilaatmanaam. 5.55

Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa tadaa,

yathaa jalam vaarinidhau yathaa payah ksheere` viyadvyomnyanile` yathaanilah. 5. 56

Ittham yadeekshe`ta hi lokasansthito jagandumrishaive`ti vibhaavayanmunih,

niraakritatvaachchhrutiyukttimaanato yathe`ndubhe`do dishi digbhramaadayah. 5. 57

Yaavanna pashye`dakhilam madaatmakam taavanmadaaraadhanatatparo bhave`t,

shraddhaaluratyoorjitabhakttilakshano yastasya drishoahamaharnisham Hridi. 5. 58

This is how a manushya should decide to do dhyana of his Self, and become free of all that he is bound by. He should endure all the sukha dukha that his prarabdha brings into his life, without having the abhiman of being sukhi-dukhi. All this is merged within itself.

Bhaya is attachment to everything that has an adi-madhya-anta. All things die, so think of this and let go of them. And that, which is created by karma-upasana-bhavna is all *'hitvaa samastam vidhivaadachoditam'* – this should be done and that should not be done – is the law of the vidhi. Let go of it, and do bhajan of the Paramatma who is your own swarup. View this srishti as your own Self.

Just as there is water in the samudra, milk in milk, akash in the akash, vayu in vayu, etc, this whole srishti is in our Atma. The yukti of the Shruti and anubhav, both show that this dvaita srishti is absolutely ashuddha. It is *niraakrita*; annulled. Just as there is only one Chandrama in the akash, but sometimes it seems there are two, and

just as a person loses his sense of direction and mistakes one direction for another, this srishti is perceived by the buddhi in a way that is misleading. Until a person recognizes everything as the swarup of the Paramatma, he should do aradhana with shraddha and bhakti. A person who does this gets the darshan of the Paramatma.

Rahasyame`tachchhrutisaarangraham mayaa vinishchitya tavoditam priya,

yastve`tadaalochayateeha buddhimaan sa muchyate` paatakaraashibhih kshanaat. 5. 59

Bhraataryadeedam paridrishyate` jaganmaayaiva sarvam parihritya che`tasaa,

madbhaavanaabhaavitashuddhamaanasah sukhee bhavaanandamayo niraamayaah. 5. 60

Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi gunaatmakam,

soaham svapaadaanchitare`nubhih sprishan punaati lokatritayam yatyhaa ravih. 5. 61

Vignaaname`tadakhilam shrutisaarame`kam ve`daantave`dya charane`na maiye`va geetam,

yah shraddhayaa paripathe`d gurubhakttiyuktto madroopame`ti yadi madvachane`shu bhakttih. 5. 62

Shri Ramachandra told Lakshman, “He Lakshman! What I have told you is the quintessence of the entire substance of the Shrutis; of Vedanta. A person who applies his mind to it becomes buddhimaan, and he becomes free of all his paapas.

This world that is seen is Maya. You should do My bhavna, and purify your mana. Become filed with anand, free of distress, and be sukhi. If your mana is not inclined towards the nirguna, attach it to the saguna.

There is no difference in the two. Whoever attaches his mana to Me becomes so pavitra that the dust of his feet makes this srishti pavitra.

The entire Shruti-saar is vignan. A manushya who knows Vedanta knows Him – *'ve`daanta ve`dyam vibhum* – that all-pervading being, who can be known only by Vedanta.'

Ramachandra Himself said, "I have Myself, described this. If a manushya has Guru-bhakti, and does the paatha of this, he will obtain My swarup.

Here is one more point to note in this – you should not consider your Guru and your Ishtadev to be small and unimportant. To do so is an insult to them. Whoever we talk with, we should have the feeling that we are talking to the Paramatma. If you want to interact with somebody, do so with the feeling that you are giving respect to your Sadguru."

This is how Bhagwan Ramachandra told Lakshmanji the essence of Vedanta.'

You have heard all the points about the 'Adhyatma Ramayana'. This is the only chapter on Vedanta in it. People tend to get nervous when they listen to it. Had the whole book been on Vedanta, most people would probably never listen to talks on the 'Adhyatma Ramayana' at all!

Uttar Kanda

The Sixth Sarga

Valmiki with Kush and Luv.

Shreemahaade`va uvaacha

Ekadaa munayah sarve` yamunaateeravaasinah,

aajagmu raaghavam drashtum bhayaallavanarakshasah. 6. 1

Kritvaagre` tu munishre`shtham bhaargavam chyavanam dvijaah,

asankhyaataah samaayaataa raamaadabhayakaankshanah. 6. 2

Taanpoojayitvaa parayaa bhakttyaa raghukulottamah,

uvaacha madhuram vaakyam harshayanmunimandalam. 6. 3

Karavaani munishre`shthaah kimaagamanakaaranam,

dhanyoasmi yadi yooyam maam preetyaa drashtumihaagataah. 6. 4

Dushkaram chaapi yatkaaryam bhavataam tatkaromyaham,

aagnaapayantu maam bhrityam braahmanaa daivatam hi me`. 6. 5

A group of Mahatmas who lived on the bank of the Yamunaji – meaning, the Mahatmas who lived in Vraja – came to Ramachandra. An Asura called Lavanasura was the Raja of Mathura. The Mahatmas feared him greatly. The leader of the group of the Mahatmas was Chyavan Rishi, son of Bhrigu Rishi. Ramachandra welcomed them warmly and did their puja with great bhakti.'

When a person does puja of the shareer of another, the way he does puja of his own shareer, he acquires samata, and develops the same consideration for others as he has for himself. Proper vyavhar is when a manushya thinks as much about the comfort of another as he does about his own comfort and convenience.

That means, a person should be careful to not cause discomfort to another by anything he says or does. A manushya should make himself small and sit in his hriday, but not say or do anything that causes dukha to anybody.

'Mahatma Rama did puja of the Mahatmas of Vraja, with great bhakti. He pleased them by saying, "He Mahatmas! Please tell me the reason for your coming. I will do your seva. I am dhanya that you came to me with so much prema. I will do what you want even if it is a very difficult task."'

You will remember how Vishwamitraji had come to Ayodhya and taken Rama back with him. This resulted in Rama getting married. To do what the Mahatmas need is always beneficial. If someone faces difficulty in getting a suitable spouse, or longs for a child because his wife cannot conceive, all such wishes are fulfilled by doing seva of a Mahatma. It is not that a Mahatma gives these things; it is the Paramatma who gives them, because He feels, 'This person is doing seva of My Mahatmas.' The Paramatma is pleased and grants what the person desires.

'Ramachandra said, "I am your servant, and these Brahmins are My Devtas."'

Rama's complete lack of abhiman is seen here. Every person sees the greatness of his 'I'. People who show great humility by folding their hands and sitting on the floor often have the pride of not having abhiman. I have seen a man who came for Satsang every day. He would sit right at the back of the hall, where people took off their shoes before coming in. If anybody told him to come and sit in front, he would fold his hands and say, 'those who sit in front have abhiman. I will sit here.' He was very obstinate about this. One day, I heard him telling somebody, 'Those who sit in front, on the sheets, have abhiman. I sit at the back, where people leave their shoes, because I

don't have abhiman.' This abhiman – of not having abhiman – is the worst of all abhimans, and a great obstacle on the path of sadhana.

Tachchhrutvaa sahasaa hrishtashchyavano vaakyamabraveet,

madhunaamaa mahaadaityah puraa kritayuge` Prabho. 6.6

Aaseedateeva dharmaatmaa de`vabraahmanapoojakah,

tasya tushto yam hanasi sa tu bhasmeebhavishyati. 6. 7

Praaha chaane`na mahaade`vo dadau shoolamanuttamam,

raavanasyaanujaa bhaaryaa tasya kumbheenasee shrutaa. 6. 8

Tasyaam tu lavano naama raakshaso bheemavikramah,

aaseedduraatmaa durgharsho de`vabraahmanahinsakah. 6. 9

Peeditaaste`na raaje`ndra vayam tvaam sharanam gataah,

tachchhrutvaa raaghavoapyaaha maa bheervo munipungavaah. 6. 10

'Bhagwan Ramachandra said, "I am the sevak and you are My Devtas. For Me, you are the Parameshwara."

Chyavan Rishi felt very pleased to hear this. He said, "Ramachandra! There was a powerful Daitya called Madhu, in the Sat Yuga. He did great puja of the Brahmin Devtas. He was a Dharmatma. He did Shankarji's aradhana. Shankarji was pleased with him and gave him His trishul. He told Madhu, 'Whoever you use this trishul on will turn into ashes.'

Madhu was married to Kumbheenasi, who was Ravana's sister. Kumbheenasi gave birth to an Asura called Lavan. Lavanasura is terrible! He kills Devtas and Brahmins. He is inflicting great suffering on us. This is why we have come to Your sharan."

Ramachandra said, "Mahatmas! Please don't be afraid of Lavanasura any more. I will destroy him. Go back without fear."

The Mahatms returned to their homes, greatly relieved.

Lavanam naashayishyaami gachchhantu vigatajvaraah,

ityuktvaa praaha raamoapi bhraatrin ko vaa hanishyati. 6. 11

Lavanam raakshasam dadyaad braahmane`bhyoabhayam mahat,

tachchhrutvaapraanjalih praaha bharato raaghavaaya vai. 6. 12

Ahame`va hanishyaami de`vagnaapaya maam Prabho,

tato raamam namaskritya shatrughno vaakyamabraveet. 6. 13

Lakshmane`na mahatkaaryam kritam raaghava sanyuge`,

nandigraame` mahaabuddhirbharato dukhamanvaboot. 6. 14

Ahame`va gamishyaami lavanasya vadhaaya cha,

tvatprasaadaadraghushre`shtha hanyaam tam raakshasam yudhi. 6. 15

Ramachandra called all three brothers. He asked, “Which one of you wishes to kill Lavanasura, making all the Brahmins and Mahatmas free of fear?”’

Brahmins are of three kinds. One is the Aurasa Brahmin, which means, born in a Brahmin family. They are Brahmins from a *bhautika* viewpoint. The second are Brahmins who do upasana of the Gayatri. They are Brahmins from the *adhidaivika* viewpoint, meaning, they are connected to mantras. An *adhidaivik* Brahmin does upasana. The third kind of Brahmins are the *aadhyaatmika* Brahmins, who have the wealth of shama-dama etc. They have a spiritual goal. A poorna Brahmin is one who has all three virtues.

These days, the main outlook of people is to avoid giving money to anybody, regardless of whether he is a Brahmin or not. People are chiefly concerned with not spending money on anybody else.

‘When Ramachandra asked His brothers this question, Bharatji stood up with folded hands. “If You give me the aagna, I will go and kill Lavanasura,” he said.’

Look; Shatrughnaji had never before given an opinion about anything before Ramachandra Bhagwan. He was the dasa of the dasa of Ramachandra. Bharat was Ramachandra's dasa and Shatrughna was Bharat's dasa, always alert to ensure that Bharat's bhajan should continue unhindered. He never offered any opinion in Ramachandra's presence. He felt happy that Bharat imbued the amrita of Ramachandra's beauty with his eyes. In his opinion, the anand Bharat got by gazing at Ramachandra was fully satisfying.

'Shatrughna spoke almost before Bharat stopped speaking. He told Ramachandra, "When You were in the van, Lakshman did Your seva. Bharatji stayed at Nandigram and endured great dukha. So, give me the aagna – I will go and kill Lavanasura."

Tachchhrutvaa svaankamaaropya shatrughnam shatrusoodanah,

praahaadyavaabhishe`kshyaami mathuraaraajyakaaranaat. 6. 16

Aanaayya cha susambhaaraanllakshmane`naabhishe`chane`,

anichchhantamapi sne`haadabhishe`kamakaarayat. 6. 17

Dattvaa tasmai sharam divyam raamah shatrughnamabraveet,

ane`na jahi baane`na lavanam lokakantakam. 6. 18

Ramachandra took Shatrughna on to His lap.'

There was hardly any difference in the ages of the four brothers – they had been born within a day or two of each other, in the same month of the same year. Rama was born in the Punarvasu nakshatra, Bharat in Pushya, and Lakshman and Shatrughna were twins, born in the Ashlesha nakshatra. They were all very respectful to Ramachandra.

'Ramachandra lovingly took Shatrughna on to His lap. He said, "Go. Go and kill Lavanasura. I am doing your abhishek immediately, as Mathura's Raja."'

Sometimes, people say something that results in something unpleasant for themselves. Shatrughna regretted his words. He felt it

would have been better for him to have remained silent. Now he would have to be separated from Ramachandra. He would have to suffer viyoga from Ramachandra!

'Lakshman was sent to gather all the items required for Shatrughna's Rajyabhishek. Shatrughna did not have the slightest wish to be made the Raja of Mathura, but Ramachandra did his abhishek with great love. He gave Shatrughna a baan that would kill Lavanasura, and told him to go to Mathura.

Sa tu sampoojya tachchhoolam ge`he` gachchhati kaananam.

bhakshanaartham tu jantoonaam naanaapraanivadhaaya cha. 16. 19

Sa tu naayaati sadanam yaavadvanacharo bhave`t,

taavade`va puradvaari tishtha tvam ghritakaarmukah. 6. 20

Yotsyate` sa tvayaa kruddhastadaa vadhyo bhavishyati,

tam hatvaa lavanam krooram tadvanam madhusangnitam. 6. 21

Nive`shya nagaram tatra tishtha tvam me`anushaasanaat,

ashvaanaam panchasastram rathaanaam cha tadarghakam. 6. 22

Gajaanaam shat shataaneeha pattinaamayutatrayam,

aagamishyati pashchaattvamagre` saadhaya raakshasam. 6. 23

Ityuktvaa moordhnyavaghraaya pre`shayaamaasa raaghavah,

shatrughnam munibhih saardhamaasheerbhirabhinandya cha. 6.24

Shatrughnoapi tathaa chakre` yathaa raame`na choditah,

hatvaa madhusutam yuddhe` mathuraamakarotpureem. 6. 25

Bhagwan Ramachandra explained the strategy to Shatrughna. "If you don't have full information about your shatru, you will face obstacles in killing him. Lavanasura has the power to use Shankarji's trishul to attack his enemy, and turn him into ashes. Your plan should be to wait until he finished doing his puja and goes out hunting for food. Wait

until he is returning from the van. He won't have Shivaji's trishul at that time, because he leaves it in the house after completing its puja, and you will be able to kill him then. Stand aside quietly when Lavanasura comes out of the city gates. Wait until he is on his way back and attack him then with your dhanush baan. After that, settle the people of Mathura, and rule the city at My aagna."

Bhagwan Shri Ramachandra smelled Shatrughna's head lovingly, and sent him off with a large sena. The Mahatmas gave him ashirvad. Shatrughna did exactly as Ramachandra had told him to do.'

The vansha that was to follow the Yadu Vansha was the Madhu Vansha. There were other Vanshas, like the Andhak Vansha, Kukur Vansha, etc. The city is also called Madhupuri because of the Madhu Vansha. The city was established by Shivaji for the Daitya Madhu.

'Shatrughna killed the Asura Lavan, who was the son of the Daitya Madhu. Then he re-established the city of Madhupuri. The land around the city was fertile land. Shatrughna showed respect to everybody, and gave daan with an open hand.

The story of Sitaji's twin sons is given after this.

Sfeetaam janapadaam chakre` mathuraam danamaanatah,

seetaapi sushuve` putrau dvau vaalmeeke`rashrame`. 6. 26

Munistayornaama chakre` kusho jye`shthoanujo lavah,

krame`na vidyaasampannau seetaaputrau babhuvatuh. 6. 27

Upaneetau cha muninaa ve`daadhyayanatatparau,

kritsnam raamaayanam praaha kaavyam baalakayormunih. 6. 28

Shankaree`na puraa proktam paarvatai purahaarinaa,

ve`dopabrihanaathaaya taavagraahayat prabhuh. 6. 29

Kumaarau svarasampannau sundaraavashvinaaviva,

tantreetaalaamaayukttau gaayantau che`raturvane`. 6. 30

Sitaji gave birth to twin boys at Valmikiji's Ashram. Valmikiji did the sanskara of giving them their names. The elder was given the name of Kush and the younger was given the name of Luv. Luv was a few hours younger. Both were given a systematic education. Valmiki Muni himself did their Yagnopaveet sanskara, initiating the two boys to the Gayatri Mantra and giving them the sacred thread. Both boys studied Vedanta eagerly.

Valmiki Muni made both the boys learn the entire Ramayana by heart. This Ramayana had first been told by Shankarji to Parvatiji as a commentary on the Vedas. *'Upavinhana'* means, to narrate at length what is given in brief in the Vedas, in order to make the matter clear to all people. That is why it is said about the Valmiki Ramayana:

'Ve`dave`dye` pare` punsi jaate` dasharathaatmaje`,

ve`dah praache`tasaadaaseet sakshat raamaayanaatmanaa.'

The Parabrahm Paramatma can be known through the Vedas. When He manifested, the Vedas took an Avatar – the Brahman took an Avatar – and became the son of Dashrath, and the Vedas became Valmiki Muni's Ramayana. When the vastu to be expounded takes an Avatar, the Shastra that is to be expounded upon also takes an Avatar.

Ordinary people acquire Gnan from their indriyas and instruments. They are not able to understand what the Gnan of the Vedas is like. When medicines are made with the help of science, the scientists investigate the ingredients that are used, and the ailments they can cure. They test it on a few people. If the medicine is successful on seventy or eighty percept of patients it is accepted as safe for use. I was told this by some eminent physicians. A record is kept of the use of the medicine during the trial period. This kind of recording of Gnan is not Vedic. The Vedas say, *'gnaanaajanya gnaanatvm'.* Gnan that is not acquired through any indriyas or instruments is called *'ati-indriya gnaana'*. Shuddha Gnan is that which is not derived through any

instrument of this world, any indriya, or any vishay. That is Gnanajanya Gnan.

This Gnan manifests, since there is no jada-Tattva in this srishti's origin, which can be caught and analysed by any equipment. At the origin of the srishti there is only the chetan Tattva, which is sarvagna. It is apaurusheya Gnan; Gnan that has not come from any person.

Among the people called the 'Sanatani Dharmi' – meaning, the people who believe in the eternal righteousness that has no beginning in time – there is only a miniscule percentage, maybe two or four percent of people who know and understand this. The Vedas are not a collection of information obtained through laboratory experiments and research. This Gnan is the *ulaasa* – the splendour – of the self-evident Atma that is Gnan-swarup.

People who become hypnotised by the Gnan that is crammed into their buddhi are unable to understand this Gnan. All Gnan comes from the fundamental Gnan of the Vedas.

'Valmikiji gave a lot of Gnan to Kush and Luv. The two boys had beautiful voices. Nobody was as beautiful as Sitaji. Ramji was exceedingly handsome. Seeing His beauty, even the Sanat Kumars – who were niviritti parayana – became entranced. Raja Janak, who was pravritti parayana, was enchanted, in spite of being a Gnani. Creatures of the water, land and air were enthralled by Ramachandra Bhagwan's beauty, as were Surpanakha, Subahu and Marich. Even Rishi-Munis became mugdha. Furthermore, Ramachandra Himself became captivated by His own beauty when He saw His reflection in a mirror! Goswamiji has written:

Roopa raasi nripa ajira bihaaree,

naachahin nija pratibimba nihaaree.

Bhagwan Ramachandra saw His own reflection in a gem in the gem-studded courtyard, and began to dance joyfully.

So, the incomparable beauty of Shri Rama and Sitaji was seen in their two beautiful sons.

Sundaratаa kanha sundara karayee,

chhavi griha deepa shikhaa janu barayee.

Luv and Kush were the sons of the two people whose beauty beautifies beauty!

Kush and Luv were comparable to the two Ashvini Kumars, who are twins, known to be the most beautiful of all the Devtas. Their voices were mellifluous. They played the veena. They had an inborn sense of rhythm. They went around in the van singing.

Tatra tatra muneenaam tau samaaje` suraroopinau,

gaayantaavabhito drishtvaa vismitaa munayoabruvan. 6. 31

Gandharve`shviva kinnare`shu bhuvi vaa de`ve`shu de`vaalaye`

paataale`shvathavaa chaturmukhagrihe` loke`shu sarve`shu cha,

asmaabhishchirajeevibhishchirtaram drishtvaa dishah savato

naagnaayeedrishageetavaadyagarimaa naadarshi naashraavi cha. 6. 32

The two boys sang for the Munis in the Ashram. It is said that the Munis commented on the boys among themselves, saying, “We have seen Gandharvas and Kinnars in Swarga, and also on this dharati. We have looked among the Devtas, seen Patala, and Brahmaloka, and seen in all the directions, for a very long time. We have looked again and again. Our age is very old because our life-span in very great. We have never heard such wonderful singing!”

The excellence of Luv and Kush’s singing grew in renown everywhere. The Munis listened to them with delight and sang their praises on every occasion. They stayed in Valmikiji’s Ashram. The boys were invited to sing somewhere or another every day.

E`vam stuvadbhirakhilairmunibhih prativaasaram,

aasaate` sukhame`kaante` vaalmeeke`raashrame` chiram. 6. 33

Atha raamoashvame`dhaardeemshchakaara bahudakshinaan,

yagnaan svarnamayeem seetaam vidhaaya vipuladyutih. 6. 34

Tasminvitaane` rishayah sarve` raajarshayastathaa,

braahmanaah kshatriyaa vaishyaah samaajagmurdidrikshavah. 6. 35

Vaalmeekirapi sangrihya gaayanto tau kusheelavau,

jagaama rishivaatasya sameepam munipungavah. 6. 36

During those years, Ramachandra did many Yagnas like the Ashvamegha etc. He gave dakshina with a liberal hand. No Yagna is complete without dakshina being given to Brahmins – *'hato nirdakshino yagna* – a Yagna is destroyed if no dakshina is given.'

Dakshina is not given according to the yajaman's shraddha; it is given according to his means. Nobody can tell the Brahmin who conducted a Yagna, 'Maharaj! I had only this much of shraddha.' Thus, in a Yagna, the yajaman should have shraddha as well as the shakti to give. It should be done with the proper vidhi and consideration of the place, time and the recipient of the dakshina. All these must be followed impeccably for the Yagna to be successful.

'Ramachandra had a statue of Sitaji made in gold when He did a Yagna. When Sitaji first heard that Ramachandra was getting a Yagna done, she wondered how, because she knew that it is mandatory for a husband to sit with his wife for the ritual of the Yagna. Then she came to know about the gold statue of her image that Ramachandra had got made, which would be seated next to Ramachandra for the Yagna.

The Brahmins did the *prana-pratishhaa* – invoking Sitaji's spirit into the statue, and then the Yagna was done.'

It is said, '*raamaayana shata koti apaaraa'* – there are over a million versions of the Ramayanas. One of them says that after the prana-pratishtha was done and the Yagna was concluded, Sitaji's statue was

being taken for visarjan. Sitaji was silent throughout the Yagna, doing all the actions as told by the Brahmins, but when the time came for the statue to be immersed in water as per the rules, Sitaji spoke. She said, 'I will not leave Ramachandra. I am married to Him.' Ramachandra said, 'I have taken the vrata of one-patni in this birth. I will have no relation with any other lady. Come to Me as Radha when I come in the Krishna Avatar.' That golden Sita became Radharani of Barsana. People who criticise Shri Krishna's dancing, singing and frolicking with Radhaji are told that the gold murti of Sitaji was not a naked statue; there were no private parts in it. So, Radha-Krishna never had a physical conjugal relationship. Their love was pure prema.

'A very big Yagna took place. Many Rishis, Rajarshis, Brahmins, Kshatriyas, and Vaishyas came to the Yagna. Valmiki Muni came, bringing Kush and Luv with him.The boys were singing.

Tatraikaante` sthitam shaantam samaadhivirame` munim,

kushah paprachchha vaalmeekim gnaanashaatram kathaantare`. 6. 37

Bhagavanchhrotumichchhaami sankshe`paadbhavatoakhilam,

de`hinah sansritirbandha kathamutpadyate` dridhah. 6. 38

Katham vimuchyate` de`hee dridhabandhaadbhavaabhidhaat,

vakttumarhasi sarvagna mahyam shishyaayate` mune`. 6. 39

One day, Valmikiji came out of his Samadhi.'

Look; Mahatmas do not think anything. They have no worries. These days, most of the Mahatmas are second grade Mahatmas. They tell people, 'do this,' to some people and 'don't do this' to some people. The actual Fakirs have no worries.

'Fikara faanki fakana kare` taaso naama faker.'

(One who blows away all *fikara* – meaning worries, is called a Fakir.)

Let people do what they do, and not do what they don't do; say what they say and not say what they don't say. Let those who are silent remain silent. Everything is the Maya of our own mana.

The path of a Sanyasi is not that of a social reformer, or one who does propaganda, or like the Mahants who head big Ashrams. The Pantha of a Sanyasi is to let the world go its way, let Maya play to her heart's content, and watch the things that happen or don't happen. A Fakir's world is very different.

Yogis need to do asana, pranayama, pratyahara, etc to reach a state of Samadhi, but Mahatmas don't need to anything. They are in an effortless Samadhi when they are silent, and in vyavhar when they listen and speak. For a Mahatma there is no difference between Samadhi and vyavhar.

'When Valmikiji came out from his Samadhi, Kush came to him. He folded his hands and said, 'Bhagavan! I wish to hear the Gnan-Tattva from you, in brief. This jeevatma considers his deha his 'I' and 'mine', and his 'Aham'. To accept the drishya deha that is perceived as 'I', is janma, the way the shareer is seen in a svapna. People accept their shareer as their 'I', and believe somebody to be their dushman, and somebody to be their mitra. This is how janma takes place.

And, to forget the shareer completely, is called mrityu.

Janmatvaatmatayaa punsah sarvabhaave`na pooritah,

vishayasveekritim praahuh yathaa svapnamanorathau.

This whole srishti is like a svapna. What is the jeevatma? What is its length and breadth? If it goes into an ant it becomes the size of an ant, and if it goes into an elephant, it becomes huge, like an elephant. How can its size be measured and its appearance be known? What are its form, colour, and age?

Actually, the swarup of the jeeva is the abhiman of 'I' and 'mine'. How did the jeeva get bandhan? The bandhan is so strong that the jeeva

does not want to let go of the sansara. The assumptions and convictions of the jeeva become powerful and sway him constantly. From where does this bandhan arise?

And how can the bandhan of the sansara, by which the dehee is bound, be broken?

So, he Mune! I am your shishya; you are sarvagna, so please explain this to me."

Vaalmeekiruvaacha

Shrunu vakshyaami te` sarvam sankshe`paadbandhamokshayoh,

svaroopam saadhanam chaapi mattah shrutvaa yathoditam. 6. 40

Tathaivaachara bhaddram te` jeevanmuktto bhavishyasi,

de`ha e`va mahaage`hamade`hasya chidaatmanah. 6. 41

Tasyaahankaara e`vaasminmantree te`naiva kalpitah,

de`hage`haabhimaanam svam samaaropya chidaatmani. 6. 42

Te`na taadaatmyamaapannah svache`shtitamashe`shatah,

vidaghaati chidanande` tadvaasitavauh svayam. 6. 43

Te`na sankalpito de`hee sankalpanigadaavritah,

putradaaragrihaadeeni sankalpayati chaanisham. 6. 44

Valmikiji gave Kush the upadesh of Tattvagnan. "My dear Kush! I am telling you the essence of bandh and Moksha in brief. I will also tell you the sadhan for Moksha. Listen to what I say with prema, and then behave accordingly. You will become a jeevan-mukta."

Valmikiji paused, and then started the upadesh. "*De`ha e`va mahaage`hamade`hasya chidaatmanah."'*

In Sanskrit, *de`ha* means, a pile of assorted things. *De`ha upachaye`* - upachaye means to gather all the rubbish in the house and throw it away. In the same way, this deha is the rubbish of the pancha bhoota.

The dirty part of the pancha bhoota becomes the shareer. In spite of the chidatma being Gnan-swarup and a-deha – formless – there is no possibility of the one having any relationship with any other. The one cannot have a relationship with itself, because two are needed in interaction of any kind. One, alone, cannot have a relationship with many, or control many, or make use of many.

A motor car cannot belong to its owner even if you fight over it. It will break down at times. The owner cannot keep it new always, no matter how hard he tries. A motor car is for his use. In the same way, the chidatma is without a deha. The chidatma has no connection with the deha, which is a pile of rubbish, and is the house in which it stays.

Very well; you don't notice this, but the notes of money you have in your hand are yours only until you hand them over to a shop keeper to pay for things you buy. Then, the shopkeeper will say that it is his money. The notes are neither yours nor his; they are like prostitutes. Whoever they go to believes them to be his.

What actually binds you to the sansara is ahankara. The ahankara is, 'I exist' and 'this is mine'. Ahankara is a mantri that rules.

Whose mantri?

Ahankara is the mantri of the Raja Chidatma!

Some forty years or so I had gone to the house of a Seth. It was a palatial house. In those days it was said to have cost fifty lakhs to build. Fifteen years ago, the Seth took me to his house again. The building I had seen was no longer there. He told me, 'the children didn't like the design, so they broke it down and made a new one of their choice. Now, the children of my children are grown up. They want to break this down and make a new one of their choice!'

Kankada chuna-chuna mahala banaayaa, loga kahe`n ghara me`raa,

naa ghara me`raa, naa ghra te`raa, chidiyaa raina-base`raa.

(People collect stones and make a house. They say, 'this is my house.' The house is neither mine, nor yours; it is a place where birds make their nests.)

The things of the world become 'mine' because of the mana feeling possessive about them. This deha is just like a house for which a person gets the abhiman, 'this is me'. A manushya's own Gnan-swarup chidatma – *'che`tati-svayam praksaashate`'* – the Atma is svayam-prakash. It is self evident, needing no outer source of illumination for it to be seen. It has been alleged in the deha. After that, the chidatma identifies with the abhiman, 'I am the deha'. This is how the chidatma identifies with the deha and gets bound.

It is seen, sometimes, that a samajhdara person recalls an incident of the past and gets engrossed in the memory of what happened then. His mana relives the incident and the incident seems real again. To identify with your feelings, and consider yourself to be the karta of the actions, means that in spite of being the sakshat Sacchidanandaghana, your vasanas give you the abhiman of being the karta and the bhokta. Then you get the sankalpa of being the deha, and the deha is bound by the handcuffs and fetters of 'I' and 'mine'. Then, the wish comes, 'I should get such a wife, such a son, and such a home.' The person strives day and night to attain the things he desires. He forgets his Paramananda swarup.

'Eeshvaroahamaham bhogee siddhoaham balavaan sukhee.'

(Gita 16. 14) – I am powerful, like the Ishwara. I get a lot of bhoga. I am successful, strong, and sukhi.

'Aadhyoabhijanavaanasmi koanyoasti sadrisho mayaa' (Gita 16. 15) – I have great wealth. I belong to a great lineage. Who can compare with me?

Yakshye` daasyaami modishya ityagnaanavimohitaah' (Gita 15. 16) – I will do Yagnas and daan, and rule over others.

The manushya is not tied to anything except the handcuffs and fetters of his own sankalpas.

There is a difference in the home of a Brahmin and the home of a Kshatriya. A Brahmin does not accept a Kshatriya's Dharma, and a Kshatriya does not accept a Brahmin's Dharma as his Dharma. I don't know how the Hindus, Muslims, Jains, Sanatanis or the a-Sanatani Arya Samajis divide Dharma. The lifestyle of people has changed a great deal in the past hundred, or fifty years. People tend to hold on to what has been crammed into their mana. *'Tadvaasitavapuh svayam'* – the manushya makes his own vasana built into his shareer, and binds himself hands and feet with his own sankalpas. The dhee creates its own sankalpas and then grieves over them.

There was a gentleman in Delhi who had sanskaras of the Arya Samaj philosophy. He did not believe in astrology, or in a good or bad muhurta. He decided the date and time of his son's wedding. The time the barat would leave his house at seven and reach the bride's house at eight o'clock in the evening and the marriage ceremony start at nine pm.

It so happened that the band of musicians that was hired to lead the barat was delayed. The barat could not start without the band. The gentleman strode up and down in great agitation, grumbling that the muhurta would be spoiled. A friend of his told him smilingly, 'After all, the muhurta was made by you, not by any astrologer. How does it matter if there is some delay? You are stressed and agitated. You are losing your peace of mind over nothing!'

Keeping the mind serene is very important.

Rakshatah rakshatah koshaanaamapi kosham hridayam,

yasmin surakshite` sarvam surakshitam syaat.

Our hriday is the greatest treasury of all. If you keep your heart protected everything will be safe. Otherwise, you will make your own

rope and create your own bandhan. All the bandhan in the world is made by our own selves. All agitation is because of this.

Sankalpayansvayam de`hee parishochati sarvadaa,

trayastasyaahamo de`haa adhamottamamadhyamaah. 6. 45

Tamahsattvarajahsangnaa jagatah kaaranam sthiti`,

tamoroopaaddhi sankalpaannityam taamasache`shtayaa. 6. 46

Atyantam taamaso bhootvaa krimikeetatvamaapnuyaat,

sattvaroopo hi sankalpa dharmagnaanaparaayanah. 6. 47

Adooramokshasaamraajyah sukharoopo hi tishthati,

rajoroopo hi sankalpo loke` sa vyavahaaravaan. 6. 48

Paritishthati sansaare` putradaaraanuranjitah,

trividham tu parityajya roopame`tanmahaamate`. 6. 49

Sankalpam paramaapnoti padamaatmaparikshaye`,

drishteeh sarvaah parityajya niyamya manasaa manah. 6. 50

Ahankara has three shareers – *adhama* (lowly), *uttama* (excellent) and *madhyama* (medium) – Tamoguni, Sattvaguni and Rajoguni.

The sthoola shareer is made of Tamoguna, resulting in a manushya becoming an insect or a worm. The sankalpas of Sattvaguna result in an inclination for Dharma. The person is close to the realm of Moksha; he gets sukha. The sankalpas of Rajoguna results in a great deal of worldly involvement. He becomes a worldly manushya.

All these three sankalpas should be given up. You should not hold on to the feelings of 'I' and 'mine' during the jagrit avastha of Sattvaguna, the svapna avastha of Rajoguna, or the sushupti avastha of Tamoguna. Let go of the vasanas that have been instilled into your mana. Be alert, and keep your mana under control. Do not make any sankalpa in your mana.

What is the meaning of sankalpa?

Look; the Tattva is one, and it is advitiya. Nothing exists, except this one Tattva. In this, the options of good and bad are created by kalpana.

Bhaiji Hanuman Prasadji used to tell us a story about two brothers who lived together and loved each other dearly. One day the elder brother came home from the market with two mangoes in his hands. His son came up running from one side and his brother's son came running for the other side, excited at the thought of getting a mango to eat. It so happened that the hand that held the larger mango was on the side of the brother's son. The man quickly crossed his hands and gave the larger fruit to his own son.

The younger brother observed this, but said nothing at that time. After they had eaten and were sitting comfortably together, he told his elder brother, 'Bhai Saheb, we should do our accounting and divide our assets.'

The elder brother was surprised to hear this. 'Why? We live together, sharing everything with great prema. Why are you talking about a separation?'

The younger brother explained, 'today, when I am still living, you favoured your son and gave him the larger mango. How will my son get a fair deal from you after I die?'

Here, the sankalpa of the elder brother was impure. He felt that it was a good thing to give his own son the bigger mango. If he had had the sanskara to give the larger mango to his brother's son, the family would have remained united. As it is, they separated and their finances deteriorated after their separation.

A manushya makes a sankalpa of a-samatva, thinking, 'this is good and that is bad', in his mana. This is done at the inner level as well as the external level.

You can tell me about the worst misfortune you have faced, and I will tell you how it was beneficial for you. The things that come to give you raaga are bad; the things that come to remove raaga are good.

If you feel there are some doshas in this world, in your mana and outside, the doshas come to give you vairagya. Whatever gives or increases raaga is bad, and whatever gives or increases vairagya is good.

The sansari sanskara is just the opposite. Sansari people feel that the things that give raaga are good and the things that give vairagya are bad. Good and bad are different, depending on the mana's being sansari or virakta.

One day I asked Shri Udiya Babaji Maharaj, 'The people you are staying with have neither shraddha nor prema for you.' Baba replied, 'It is best to stay with such people. I get vairagya when I stay with them. Partiality arises when we stay with people who have shraddha and do my seva lovingly. A virakta should stay where he is given abuses and criticism. The ideas of good and bad depend on what is crammed into the mana; neither is worth holding on to.'

If your mana holds on to the vrittis of something being good and something being bad, you are trapped! All kinds of vrittis will come into the mana. Fight them! If a man stays in a wrestling ring all the time, wrestling, can his jeevan be sukhi?

Once, Swami Prempuriji and I were going somewhere in a car, in Mumbai. A taxi came from behind and overtook us at speed. It was monsoon and there was water on the roads, and the taxi's fast overtaking of our car made dirty water splash into the open window of our car. Swami Prempuriji's mouth was open and some of the dirty water fell into his mouth. The driver of our car was furious. He was convinced that the taxi driver had done this on purpose.

Prempuriji said, 'Look, my brother! I have often taken Bhagwan's charanamrita, but I had never taken the charanamrita of a taxi!' This

viewpoint of a Mahatma made us all smile. The driver also began to smile.

It is the task of the mana to turn the good into the bad, and the bad into the good. A person who is always alert can turn anything into good. He can even make pralay a good thing by saying that the pralay has come to make us go into a state of Samadhi and sit in our swarup.

I will tell you something from the Gita. You can read it for yourself. '*Aatmaupamye`na sarvatra samam pashyati yorjuna,*

sukham vaa yadi vaa dukham say ogee paramomatah.

(Gita 6. 32)

(He Arjuna! A Yogi who sees sukha and dukha as being the same in others as in himself is a param Yogi.)

Vyavhar is better than Samadhi. A person who goes into a state of Samadhi is a Yogi, and a person who remains pavitra in vyavhar is a param Yogi. To see others' sukha-dukha as the same as his own – *'sa yogee paramo matah'* – is the lakshan of a param Yogi. One who sees the sukha and dukha of others just as he sees his own – *'sa yogee paramo matah'* – is the most superior Yogi. Dhyana, Sankhya, Karma and upasana have a different viewpoint about obtaining the Paramatma than the opinion of the Gita.

Sabaahyaabhyantaraarthasya sankalpasya kshayam kuru,

yadi varshasahasraani tapashcharasi daarunam. 6. 51

Paataalasthasya bhoosthasya svarsthasyaapi te`anagha,

naanyah kashchidupaayoasti sankalpopashamaadrite`. 6. 52

Anaabaadhe`avikaare` sve` sukhe` paramapaavane`,

sankalpopashame` yatna paurushe`na param kuru. 6. 53

Sankalpatantau nikhilaa bhaavaah protaah kilaanagha,

chhinne` tantau na jaaneemahkva yaanti vibhvaah paraah. 6. 54

Nihsanklpo yathaapraaptavyavahaaraparo bhava,

kshaye` sankalpajaalasya jeevo brahmatvamaapnuyaat. 6. 55

Adhigataparamaarthataamupe`tya prasabhamapaasya vikalpajaalamuchchaih,

adhigamaya padam tadadviteeyam vitatasukhaaya sushuptachittavrittih. 6. 56

Valmikiji told Kush, "My dear child! My beloved disciple! If you were to live in the Patala, Dharati, or Swarga for a thousand years, doing tapasya, free of paapa, sankalpas would still rise in your mana. You cannot have shanti if there are any sankalpas in your mana. A sankalpa has a lopsided kalpana that things should be in such and such a way, and not in some other way. This is what gives dukha. To gain inner shanti the only method is to quiet all sankalpas."'

What is our Atma? The Atma is that, the death of which can never be experienced. It is the rule of anubhav that no being can experience its own termination.

If you ask a man who has dozed off whether he was dozing, he will deny it vehemently. People don't like to admit that they had fallen asleep. They don't want to admit their lapses.

The fact is that the swarup of the Atma is nirmal; it is to be awake, not asleep. Our Atma can never be negated. There is nobody who can negate the Atma and say, 'I am not the Atma,' or, 'I do not exist'. How is it possible for anybody to experience their own non-existence? Even if somebody tries to force himself to believe that he does not exist, he knows that he could not think anything unless he was alive and conscious. The anubhav of non-existence does not come within the sphere of experience.

The Atma is *nir-baadha* – it cannot be negated. Its satta – existence – cannot be annulled with anubhav. No vikar can make the Atma vikari because the Atma is always free of any kind of deterioration or

change. Vikars walk on the road of the mana the way louts walk on the streets. If you try to oppose them they will come back repeatedly and try to overcome you. You should ignore them and proceed on your way.

The Atma is nirvikar; to experience death is not possible. The Atma is sukha-swarup, param-anand swarup. It is our own Self! Nothing in the world can be pavitra. The vidhi of the Shastras is: that, which is pavitra, only that is pavitra.

It is not that the Shastras forbid only the things that are bad. What if good things become excessive? Suppose it is written somewhere that some item should not be eaten, it means that according to the Vaidyas this item is not conducive to good health. On the other hand, if you are told that something is very good for health, and you eat too much of it, it will cause indigestion.

The rasagullas in the shop are excellent, but will you eat all the rasagullas they have? There are many girls who are very good, but will you bring them all to your house? There is a need to make boundaries for good things as well as bad things. We are told to give up bad things and also give up good things.

It is only our Atma that is sukha-swarup. To have it, is param sukha. Its being nirvikar is param sukha. Its being everlasting and unchanging is param sukha.

Why do you feel prema for others? It is because you feel sukha by giving prema to them, isn't it?

If you say, 'No, I feel prema for him to give sukha to him,' tell me, why do you want to give sukha to him? The answer is, you feel sukha when he feels sukhi.

The question of why we want sukha does not come up anywhere in this world. The most important thing is that the conclusion of all sukha is in Atma-sukha.

Why will Bhagwan give you darshan?

I want Bhagwan's darshan to make Him pleased.

Why do you want Bhagwan to be pleased?

It is because happiness lies in pleasing Him.

This Atma of ours is the most pavitra of all that is pavitra. It is param-anand swarup. It is nirvikar, and not subject to negation. Now, since it is you who are everything, and the most superior of all superior things, there is no need to attach any sankalpa to your Atma.

And so, use paurush. Try to quiet all sankalpas. Give priority to this. People go round weighed down by thoughts of 'This is good and that is bad', and 'I will be happy when I obtain this, and this, and this.' Oh – when you are not happy at obtaining your Self, what happiness will you get from obtaining other things?

Our Self is already with us. You didn't feel happiness at obtaining your own swarup; what happiness will you get from obtaining other things? This is why our Mahatmas say, 'let whatever happens happen. Let whatever is being said be said. Let whoever is dying die, and let whatever is going go, and let whatever is coming come. All this is a cycle of perception. If you believe it to be real and get caught up in it, you will have to endure dukha.'

Thus, all the feelings of the sansara are tied with the rope of sankalpas. As soon as this rope is severed – meaning, as soon as attachments and aversions are removed – you become free of worries about who is getting what wealth, power, etc.

I will tell you of an incident. I had gone to Uttarkashi at one time, and stayed there for some months. Some people who had prema and bhakti for me went to Shri Udiya Babaji and asked him to send me a letter calling me back. Baba told them, 'I cannot have a letter written to call even the Ishwara! Shantanu is free to return or stay on, as he wishes. Why should I get any letter written?'

The fact is that this whole srishti is bound by the tendrils of sankalpas, 'I and mine', 'good and bad'. I once told Bhaiji, 'Bhaiji! People say things about you that are not true. Why don't you shatter their bhram?'

Bhaiji told me, 'Their bhram won't be broken by anything I say. It will only give me mental agitation if I try to refute what they say. Let them say what they want. There is no need to argue with them.'

Majhabs are the path of virodh. People get attached to their religious sects and oppose those who don't share their beliefs.

Yoga is the path of nirodh. It urges people to practice self-restraint in thought, word and deed.

Bhakti is the path of anurodh. Bhaktas entreat Bhagwan to give them darshan

Gnan is the path of a-virodh. The bhakta surrenders completely to Bhagwan's will.

Don't make sankalpas. Do what seems right in any given situation. Whatever Bhagwan does and gives is to be welcomed.

Rajjaba rosha naa keejiye` koyee kahe` kyon hee,

hanske` uttara deejiye` haan baabaa yon hee.

(Rajjab's advice is to not get angry at things people say. We should smile and agree with them.)

Kalpanas have been crammed into our mana – 'This is good and that is bad'. A Mahatma is needed for removing these kalpanas. Nobody except a Sadhu, who is a jeevan-mukta purush, can remove these impressions that are imbedded in the mana. Only a true Mahatma is free of the adhyaropa and apavad of the sansara. Only such a Mahatma can make us realise what has been superimposed, and refute it.

Sabase` miliye` sabase` juliye` sabakaa leejiye` naava,

hanji hanji karate` rahiye` baithi apane` thhanva.

(Meet everybody with goodwill, agree with them to avoid disputes, but remain established in your swarup.)

If you want to make people do what you want, you are bound to suffer. You are bound to suffer if you have to do what other people want. So, you should break the net of sankalpas. As soon as this net is broken, you will see that the Brahman – and nothing but the Brahman – exists.

That means, a manushya becomes a jeeva because he ties himself up with his own sankalpas.

We understand the Paramartha by understanding that our impressions have been superimposed on out mana and buddhi. We have to let go of them to get the sakshatkara of the Satya. We have to drive away all alternatives and all doubts from our mana and buddhi, and get the anubhav of our own advitiya swarup. Then we get the param sukha.

Bring your chitta-vritti to a somnambulant state.

Uttar Kanda

The Seventh Sarga

Luv-Kush at the Yagna. Sitaji enters the Prithivi.

Shreemahaade`va uvaacha

Vaalmeekkinaa bodhitoasau kushah sadyogatabhramah,

antarmuktto bahih sarvamanukurvanshchachaara sah. 7. 1

Vaalmeekirapi tau praaha seetaaputrau mahaadhiyau,

tatra tatra cha gaayantau pure` veethishu sarvatah. 7. 2

Raamasyaagre` pragaaye`taam shushrooshuryadi raaghavah,

na graahyam vai yuvaabhyaam tadyadi kishchitpradaasyati. 7. 3

This is the bodha Valmiki gave to Kush.'

Many people believe that it takes a long time to get rid of bhram, but sometimes, bhram is dispelled so fast that the person hardly realises when it vanished.

I was about sixteen or seventeen when I went to Swami Shri Jyotirmayanandji. He told me, 'Punditji! If you have any wish to do something in this world or get some bhoga, go and do it. When you feel you have no further interest in the sansara, come to me. I will snap my fingers and within the time it takes me to snap my fingers, you will get Tattvagnan.'

What does it take to be free of things that are not real? Had the sansara been real, it may have taken some time to become free of it. It is not that we are bound by the sansara; we only have the bhram that we are bound by it.

Maani maani bandhana mein aayo,

sooradaasa jalaneeko suvataa kahun kavanai jakaraayo.

Suradasji says, ‘There is no bandhan apart from our own false belief.’

‘Kush’s bandhan was dispelled instantly, but he continued to behave the same as before, like an actor playing a role. Valmikiji told Kush and Luv, ‘Sing wherever you are asked to, whether a village or a city; sing in the lanes, and sing before Ramachandra if He asks you to, but keep in mind that you should not accept anything as a reward. There is nothing in the world that can be adequate payment for Gnan. Since time immemorial we have had – and given up – so many shareers, and wasted so many lifetimes, that if somebody gives even one lifetime as payment for Gnan, it would not be adequate. Therefore, the anand you give should not be cheapened by taking anything in return.”

Iti tau choditau tatra gaayamaanau viche`ratuh,

yathokttamrishinaa poorvam tatra tatraabhyagaayataam. 7. 4

Taam sa shushraava kaakutsthah poorvacharyaa tatastatah,

apoorvapaathajaatim cha ge`ye`na samabhiplutaam. 7. 5

Baalayo raaghavah shrutvaa kautoohalamupe`yivaan,

atha karmaantare` raajaa samaahooya mahaamuneen. 7.6

Raagnashchaiva naravyaaghrah panditaanshchaiva naigamaan,

pauraanikaan shabdavido ye` cha vriddhaa dvijaatayah. 7. 7

E`taansarvaansamaahooya gaayako samave`shayat,

te` sarve` hrishtamanaso raajaano brahmanaadayah. 7. 8

Raamam tau daarakau drishtvaa vismitaa hyanime`shanaah,

avochan sarva e`vaite` parasparamathaagataah. 7. 9

Valmiki gave this teaching to Luv and Kush. The two brothers went round singing. One day, Ramachandra heard them.

What did He hear?

Ramachandra heard about His own charitra; an account of His own life! He heard about the deeds He had done. The paatha was incomparable! The singing was perfection itself! Luv and Kush's singing was faultless in every aspect of the art of classical vocal music. Ramachandra was enthralled by it.'

'Chandrakaantaananam raamam' – Ramachandra's visage is as beautiful as the Chandrama.

This shloka is from the Valmiki Ramayana. I have heard it sung in various raga-raginis.

'Ramachandra invited many great Munis, Rajas, Pundits, Vaidyas, authorities on the Puranas, and grammarians. He also called elderly Brahmins who had learning and vast experience. He made sure they were all comfortably seated before Luv and Kush began to sing. The Rajas, Sadhus, Pundits and others were all very pleased to see the two handsome boys who had also been invited.

The people looked at Ramachandra and then looked at the boys. They looked again and again, marvelling at the resemblance. It was as though the boys were Ramachandra reflected in a mirror! They began to whisper among themselves.

Imau raamasya sadrishau bimbaadvimbamivoditau,

jatilau yadi na syaataam na cha valkaladhaarinau. 7. 10

Vishe`sham naabhigachchhaamo raaghavasyaanayostadaa,

e`vam sanvadataam te`shaam vismitaanaam parasparam. 7. 11

Upachakramaturgaatum taavubhau munidaarakau,

tatah pravrittam madhuram gaandharvamatimaanusham. 7. 12

Shrutvaa tanmadhuram geetamaparaagne` raghoottamah,

uvaacha bhratam chaabhyaam deeyataamayutam vasu. 7. 13

Deeyamaanam suvarnam tu na tajjagrihatustadaa,

kimane`na suvarne`na raajannau vanyabhojanau. 7. 14

Iti santyajya sandattam jagmaturmunisannidhim,

e`vam shrutvaa tu charitam raamah svasyaiva vismitah. 7. 15

“The resemblance between these two boys and Ramachandra is unbelievable!” said the people. “It is like Ramachandra standing in front of a mirror and there are two reflections of Him in the mirror! If the boys didn’t have jatas on their heads and weren’t wearing valkal garments, they would look no different from Ramachandra Himself!”’

Look; a Raja gives praise, and so do Pundits. The Pundits do so out of greed, and a Raja does so to get his way. The Mahatmas, however, have no vested interest when they praise somebody. All present felt amazed to see the resemblance between Ramachandra and Luv-Kush.

Luv and Kush began to prepare to start their music. Their singing had a Gandharva-like quality. All the people were wonder-struck at their command over every aspect if artistic excellence, and the quality of their voices. People felt that such singing was beyond any ordinary manushya.

The function was in the early afternoon. Raghunandan Bhagwan Ramachandra heard the singing. He called Bharatji and told him to give the boys ten thousand gold coins. The boys declined politely to take the gift. They said, “Maharaj! We eat fruits, flowers and roots of plants, wear valkal garments, and live in huts. What will we do with these coins?”’

People in urban areas need money for their lavish lifestyle. The people who live in jungles have no need of money since they live on the fruits, roots etc, sleep under trees, and wear bark garments.

‘The boys stood up, leaving the coins on the ground, and went back to Valmikiji. Shri Rama Himself felt wonder at hearing His own charitra sung by the two boys.

Gnaatvaa seetaakumaarau tau shatrughnam che`damabraveet,

hanoomantam sushi`nam cha vibheeshanamathaangadam. 7. 16

Bhagavantam mahaatmaanam vaalmeekim munisattamam,

aanayadhvam munivaram saseetam de`vasammitam. 7. 17

Asyaastu paarshado madhye` pratyayam janakaatmajaa,

karotu shapatham sarve` jaanantu gatakalmashaam. 7. 18

Seetaam tadvachanam shrutvaa gataah sarve`ativismitaah,

oochuryathokttam raame`na vaalmeekim raamapaarshadaah. 7. 19

Raamasya hrigatam sarvam gnaatvaa vaalmeekirabraveet,

shvah karishyati vai seetaa shapatham janasansadi. 7. 20

When Ramachandra came to know that these two boys are Sitaji's putras, He told Shatrughna, "Take Hanuman, Sushena, Vibhishan, Angad, and some others, and bring Sita and Valmiki here. I want Janaknandini Sita to tell all the people how completely free of doshas she is."

All present were amazed to hear Ramachandra's words. They went at once, and conveyed Ramachandra's message to Valmikiji and Sitaji. Valmikiji understood Ramachandra's purpose. He said, "Very well. Let all the people be gathered. Sita will take an oath that there is no dosha in her. Everybody should hear this."'

Yoshitaam paramam daivam patire`van a sanshayah,

tachchhrutvaa sahasaa gatvaa sarve` prochurmune`rvachah. 7. 21

Raaghavasyaapi raamoapi shrutvaa munivachastathaa,

raajaano munayah sarve` shrunudhvamiti chaabraveet. 7. 22

Seetaayaah shapatham loka vijaanantu shubhaashubham,

ityuktvaa raaghave`naaya lokaa sarve` didrikshavah. 7. 23

Braahmanaah kshatriyaa vaishyaah shoodraashchaiva maharshayah,

vaanaraashcha samaajagmuh kautoohalasamanvitaah. 7. 24

For women, the Parameshwara is their pati. Their husband is their Devta. There is no doubt about this.

'Hearing Valmikiji's words, Shatrughna and his group went back to Ayodhya and told Ramachandra what the Muni had said. Shri Ramachandra sent messages to all the Munis, Rajas, and others to come the next day and listen to the shapath Sitaji would take. The whole world should know of her shapath.

Tato munivarastoornam saseetah samupaagamat,

agratastamrishim kritvaayaantee kinchidvaanmukhee. 7. 25

Kritaanjalirbaashpakanthaa seetaa yagnam vive`sha tam,

drishtvaa lakshmeemivaayaanteem brahmaanamanuyaayineem. 7. 26

Vaalmike`h prishthatah seetaam saadhuvaado mahaanabhoot,

tadaa madhe` janaudhasya pravishya munipungavah. 7. 27

Seetaasahaayo vaalmeekiriti praaha cha raaghavam,

iyam daasharathe` seetaa surataa dharmachaarinee. 7. 28

Apaapaa te` puraa tyakttaa mamaashramasameepatah,

lokaapavaadabheette`na tvayaa raama mahaavane`. 7. 29

Pratyayam daasyate` seetaa tadanugnaatumarhasi,

imau tu seetaatanayaavimau yamalajaatakau. 7. 30

Shri Valmikiji Maharaj entered the assembly, with Sitaji walking behind him. The people felt that it was Laxmiji herself, walking behind Valmikiji. Sitaji's hands were folded. Her throat was choked with unshed tears. Cries of *"Saadhu! Saadhu! Sitaamaata kee jai!"*

resounded in the air. Shri Valmikiji spoke to Ramachandra in a voice that could be heard by the whole assembly.

“Look, Rama! This is Sita! There is not even a whiff of dosha in her. She is suvrata – she has observed the Dharma of a pativrata flawlessly, spending her life adhering to her pativrata Dharma. She is untouched by paapa.

The aparadh has been Yours because You renounced her and had her left close to my Ashram. When a manushya does something out of lobha or bhaya, there is a mistake in his action. When he does what is right, without fear of what people will say, without any kind of lobha, his action is absolutely pavitra. Ramachandra! Janakanandini Sita will now take a shapath to assure You that she is pavitra. Give Your consent for this. These two boys are Your putras.

Sutau tu tava durgharsho tathyame`tadbraveemi te`,

prache`tasoaham dashamah putro raghukuladvaha. 7. 31

Anritam na smaraamyukttam tathe`mau tava putrakau,

bahoonvarshaganaan samyakttapashcharyaamayaa kritaa. 7. 32

Nopaasaneeyaam fala tasyaa dushte`yam yadi maithilee,

vaalmeekinaivamukttastu raaghavah pratyabhaashata. 7. 33

These two boys are unconquerable. I tell You true that there is nobody who can defeat them in a fight. Sita will take a shapath later. I am the tenth putra of the Prachetas. I cannot remember a single occasion when I knowingly spoke a lie; I may have done so unknowingly, but never have I uttered a falsehood knowingly. These two boys – Luv and Kush – are Your putras. They have done tapasya with me for several years. I have done tapasya over many, many years, and if there be any dosha in Janaki, may all my tapasya go waste. May I not get the fruit of my long tapasya if there is any dosha in this Mithilesh Kumari Janaki!”

After this fiery declaration by Valmikiji there was no need for Sitaji to take a shapath. All present were convinced of her purity. All doubts were removed from people's minds completely. All the people who lived in Ayodhya and the lands ruled by Ramachandra had tremendous shraddha for Valmikiji, and their mana was changed in a flash when they heard what he said to Ramachandra.

E`vame`tanmahaapraagna yathaa vadasi suvrata,

pratyayo janitor mahyam tava vaakyairakilvishaih. 7. 34

Lankaayaamapi datto me` vaide`hyaa pratyayo mahan,

de`vaanaam purataste`na mandire` samprave`shitaa. 7. 35

Se`yam lokabhayaadbrahmannapaapaapi satee puraa,

seetaa mayaa parityakttaa bhavaanstatkshantumarhati. 7. 36

Mamamaiva jaatau jaanaami putraave`tau kusheelavau,

shuddhaayaam jagateemadhye` seetaayaam preetirastu me`. 7. 37

Ramachandra began to talk in tune with the people's mana. How could He say anything that went contrary to His people? The fact is, the mana of all is Rama's mana.

'Ramji said, "He Muni! Your pragna is great indeed! What you have said is absolutely correct. I have complete faith in Janakiji's pavitrata. I don't need anything to convince Me of this. Janaki had taken a shapath in Lanka, in the presence of Devtas, that she was pavitra. What you have said is true – I did renounce her out of fear of public opinion. This is My aparadh, undoubtedly."'

It is absolutely clear that Ramachandra admitted His mistake. He confessed that He had sacrificed her out of fear of what people would day. He asked pardon for what He had done.

‘Ramachandra said, “I know that Luv and Kush are My putras. I pray to My people, and ask for their ashirvad that I have shuddha prema for this pavitra Sita.”

De`vaah sarve` parignaaya raamaabhipraayamutsukaah,

rahmaanamagratah kritvaa samaajagmuh sahasrashah, 7. 38

Prajaah samaagamanhrishtaah seetaa kaushe`yavaasinee,

udanmukhee hyadyodrishtih praanjalirvaakyamabraveet. 7. 39

Raamaadanyam yathaaham vai manasaapi na chintaye`,

tathaa me` dharanee de`vee vivaram daatumarhati. 7. 40

The Devtas understood Ramachandra’s purport. They came in their thousands, led by Brahmaji. The people were anxious to see what Shri Janakiji would do. Janakiji was wearing a silk sari. Her hands were folded. She stood facing north. Her eyes were lowered. She spoke clearly, addressing the people.

Raamaadanyam yathaaham vai manasaapi na chintaye`,

tathaa me` dharanee de`vee vivaram daatumarhati. 7. 40

“I have never done chintan of any purush except Rama in my mana. If what I say is true, let Prithivi Devi create a fissure and admit me in her depths.”’

There are two shlokas in the Valmiki Ramayana, where ‘Madhvi Devi’ is used in place of ‘Dharani Devi’. Otherwise, the shlokas are identical.

Tathaa shapantyaah seetaayaan praaduraaseenmahaadbhutam,

bhootalaaddivyamatyartham simhaasanamanuttamam. 7. 41

Naage`ndrairdhriyamaanam cha divyade`hai raviprabham,

bhood`vee jaanakee dorbhyaam griheetvaa sne`hasanyutaa. 7. 42

Svaagatam taamuvaachainaamaasane` sanyave`shayat,

simhaasanasthaam vaide`heem pravishanteem rasaatalam. 7. 43

Nirantaraa pushpavrishtirdivyaa seetaamavaakirat,

saadhuvaadashcha sumahaan de`vaanaam paramaadbhutah. 7. 44

'As soon as Sitaji took the shapath, a miraculous thing happened. The ground split open and a gold simhasan came up, carried by enormous snakes. The throne shone brightly like the surya. Bhoodevi caught Sitaji with both hands, saying, "Swagatha! Swaghatha!" and made her sit on the simhasan lovingly. The golden simhasan began to sink into the ground. Flowers were showered from the akash covering Sitaji. The people cried out, "Sadhu! Sadhu!" and "Janakiji ki jai ho!"

Oochushcha bahudhaa vaacho hyantrikshagataah suraah,

antarikshe` cha bhoomau cha sarve` sthaavarajangamaah. 7. 45

Vaanaraashcha mahaakaayaah seetaashapathakaaranaat,

ke`chichchintaaparaastasya ke`chiddhyaanaparaayanaah. 7. 46

Ke`chidraamam nireekshantah ke`chitseetaamache`tasah,

muhoortamaatram tatsarvam tooshneem bhootamache`tanam. 7. 47

The Devtas, standing in the akash, were praising Janakiji. All the beings of the prithivi, and the akash, including huge vanars and others, were deeply moved at Sitaji's shapath. Some people felt anxious, some began to do dhyana, some looked at Rama and some looked at Sita. Some people felt faint. Time stood still. The people were stunned; they became immobile, unable to think of what they should do. Seeing Sitaji disappear into the dharati left them dumbfounded. It was as though the whole world had become inert.'

It is believed that Bhagwan has two patnis. One is Bhoodevi and the other is Shridevi. In the Ramanuja Sampradaya it is believed that Bhagwan has a third patni, Neeladevi.

Bhoodevi came as Sita, to give anand to Shri Ramachandra. When Bhagwan came as Bhoopati – the Master of the world – Laxmi came as Rukmini.

The fact is that the vastu which is not connected to the Tattva is not helpful in obtaining Gnan about Bhagwan. Janakiji merging into Bhoodevi is a leela that shows Bhagwan Ramachandra's connection with Bhoodevi.

Seetaaprave`shaman drishtvaa sarvam sammohitam jagat,

raamastu sarvam gnaatvaiva bhavishyatkaaryagauravam. 7. 48

Ajaananniva dukhe`na shushocha janaatmajaam,

brahmanaa rishibhih saardha bodhito raghunamadanah. 7. 49

Pratibuddha iva svapnaachchakaaraananataraah kriyaah,

visasarja risheen sarvaanritvijo ye` samaagataah. 7. 50

Taan sarvaan dhanaratnaadyairatoshayaamaasa bhoorishah,

upaadaaya kumaarau taavayodhyaamagatprabhuh. 7. 51

Tadaadi nihspriho raamah sarvabhoge`shu sarvadaa,

aatmachintaaparo nityame`kaante` samupasthitah. 7. 52

Bhagwan Rama knew everything. He gave this event great importance. He became extremely distressed for Janakiji. The Brahmins and Rishis tried to console Him. He felt as though He had seen a dream. He took up His daily duties.'

A Manushya should not spend much time in grieving over anything. People should do their duty.

'Shri Ramachandra satisfied all the people with monetary gifts, gems, etc. He brought Luv and Kush to Ayodhya.

Since that day, Bhagwan Ramachandra withdrew from getting involved in worldly matters. He remained established in His swarup, sitting in solitude for long hours at a time.

E`kaante` dhyaananirate` e`kadaa raaghave` sati,

gnaatvaa naaraayanam saakshaatkausalyaa priyavaadinee. 7. 53

Bhaktyaagatya prasannam tam pranataa praaha hrishtadheeh,

raama tvam jagataamaadiraadimadhyaantavarjitah. 7. 54

Paramaatmaa paraanandah poornah purusha eeshvarah,

jaatoasi me` garbhagrihe` mama punyaatire`katha. 7. 55

Avasaane` mamaapyadya samayoabhoodraghoottama,

naadyaapyabodhajah kritsno bhavabandho nivartate`. 7. 56

Idaanoomapi me` gnaanam bhavabandhanivartakam,

yathaa sankshe`pato bhooyaattathaa bodhaya maam vibho. 7. 57

Nirve`davaadineeme`vam maataram maatrivatsalah,

dayaaluh praaha dharmaatmaa jaraajarjaritaam shubhaam. 7. 58

One day, when Ramachandra was sitting alone, Kausalyaji – who was always soft spoken – came to Him. She had the Gnan that Ramachandra was sakshat Narayana. This Gnan was lacking in Dashrathji, because Bhagwan had not manifested as Narayana before him. This is the difference between the mana and the buddhi. The mana has bhavna, and the buddhi has the ability to assess things and obtain Gnan. Dashrathji is dominated by bhava, whereas Kausalyaji is dominated by pragna.

Dashrathji had said:

Suta vishayika tava pada rati hou,

mohi bada moodha kahai kina kou.

‘Let people call me a fool; I want to see You only as my putra.’ This is the mana.

‘Kausalyaji knew that Ramachandra is the Paramatma. She came to Him with great bhakti. Anand filled her as she did pranam to Him. She bowed her head and spoke to Rama, who is always tranquil, with a smile on His face.

Kausalyaji is prosperity personified. Her buddhi is kushal. She said, “He Rama! You are the adi of this jagat, but there is no adi, madhya or anta in You. A person may go to the seventh Heaven, or the lowest level of the nether world, but he will never find Your adi. People say that they don’t understand anything, and so they have to believe some things.

That means, they first did something foolish by going where they should not go, to look for You. It is not possible to find where the directions begin or end, or the adi of the past and anta of the future.”’

The Darshan Shastras say that it is foolish to try to do this, but this is what scientists are trying to do these days.

Baapa ko janama kyaa jaane` poota – what will a son know about the birth of his father?

The Mahatmas know where to look for the adi. What we have to learn from the Mahatmas is, ‘Where we should look for the adi of this jagat.’

Where the adi of your indriyas is, the adi of your mana is, the adi of your buddhi, the adi of your svapna, sushupti and jagrit is – meaning, if you want to know where the beginning of everything is, it is possible to find it in your Atma. That is where the adi of this entire jagat is. It is the point where the jagat begins to be perceived.

Therefore, those who want to find the adi and anta of this jagat have to search in their Atma. There is no need to get into an air plane and try to reach Vaikuntha, or go deep into the nether regions. Where your Self is, that is where the adi is, of the indriyas, mana, buddhi, etc.

Bhagavan Shankaracharya has written:

Teertvaamohaarnavam hatvaa kaamakrodhaadiraakshasaan,

shaantiseetaasamaayukttah aatmaaraamo viraajate`.

The samudra of moha has to be crossed. Rakshasas like kama and krodha have to be destroyed. Only then can you get the darshan of Sita, who personifies shanti, along with Bhagwan Rama, who is the Atma.

That is the adi of the jagat

There is no adi of Paramatma Rama, no anta, and no madhya.

Anything that has an adi will not exist before its inception; nor will it exist after its destruction. That, which has an adi and an anta will also have a madhya. The Paramatma is that Satya which has no adi, no madhya and no anta.

Just as we say *parama-madhur* – meaning supremely sweet, the Atma that seems to be separate in separate shareers is the *parama-aatmaa*, the highest swarup of the Atma of all.

Anand comes and goes in Samadhi and in sushupti. Some anand is experienced in vishay-bhoga and some by going into Samadhi. That is called param-anand, the poorna Parameshwara, the Ishwara!

'Kausalya Mata told Ramachandra, "You are born from my womb. This is the fruit of my punya. Now the time has come for my anta, but Rama! The bandhan of the sansara – caused by agnan – is not fully removed."'

This is what Kausalya Mata said! Narayana had manifested before her in His chaturbhuj form. Agni Devta had given the prasad of havish, and Ramachandra had shown her His Virat roop. He had suckled her, and slept in her lap!

What is the agnan Kausalya Mata spoke of?

Intense prema for Ramachandra covers up the fact that He is the Parameshwara. Ramachandra remaines, but agnan covers up our own Atma. Kausalya Mata had some Gnan and a little agnan. She had not become completely free of agnan.

'Kausalyaji said, "He Prabhu! What if old age has come – please do kripa on me that I get the Gnan which removes the bhava-bandhan. Please explain briefly, so that the bondage of this sansara is broken."'

Kausalyaji had become aged. When she began to speak of vairagya in this way, a wave of compassion rose up in Shri Ramachandra's hriday. He had great prema for His mother.

There are two shlokas in the eleventh canto and some in the third canto of the Bhagwat that give this episode.

Maargaasrayo mayaa prokttaah puraa mokshaaptisaadhakaah,

karmayogo gnaanayogo bhakttiyogashcha shaashvatah. 7. 59

Bhakttirvibhidyate` maatastrividhaa gunabhe`datah,

svabhaavo yasya yaste`na tasya bhakttirvibhidyate`. 7. 60

Yastu hinsaam samuddishya dambham maatsaryame`va vaa,

bhe`dadrishtishcha samrambhee bhaktto me` taamasah smritah. 7. 61

Falaabhisandhirbhogaarthee dhanakaamo yashastathaa,

archaadau bhe`dabuddhyaa maam poojaye`tsa tu raajasah. 7. 62

Parasminnarpitam yastu nirharanaaya vaa,

kartavyamiti vaa kuryaadbhe`dabuddhyaa sa saattvikah. 7. 63

'Shri Ramachandra said, "Mata! I have spoken about this earlier. There are three margas for obtaining Moksha – Karmayoga, Gnanyoga and Bhaktiyoga. The usage of the word 'marga' establishes the oneness of Paramartha. Three margas does not mean three destinations; the

margas are three but the goal is one. Furthermore, these three paths to Moksha have always been there.

Of these, the Bhakti-marg is of three levels because of the difference in the gunas of bhaktas. A person does bhakti as per his svabhava. There are people who do bhajan to show the world that others are of a lower level of bhakti. They do Bhagwan's bhakti, but their purpose is to display their superiority. There is himsa in their intention.

Some people do bhajan to show that they have virtues which they don't actually have. Some people do bhajan out of envy, to show they are at par with other bhaktas. There is bheda-buddhi in their hriday. They think, 'This person is mine and this is not mine.' There is krodha in their mana. When such people do bhajan it is called Tamas. Such people cannot bear the success of other people."'

It is said that a Devta was pleased with one bhakta and manifested before him. He said 'Bhagatji, ask for anything you want, but remember that your neighbour will get double of what you get.' The bhakta was enraged to think that it was he who did aradhana and the neighbour would get twice of what he got! He thought for a moment, then said, 'Maharaj, give me a well just outside my door.'

'Very well,' said the Devta. 'You will get one well outside your door, and your neighbour will get two wells outside his door.'

The man spoke again. 'Maharaj, please make me blind in one eye.' He wanted that his neighbour should become totally blind and fall into one of the two wells outside his door and drown in it.

'"People do bhakti of Devtas to harm others. Such bhakti is Tamoguni bhakti.

People have different kamanas in their hriday, like kamana for bhoga, wealth, fame and renown, power, etc. They do My puja in a murti, with a bheda-buddhi, thinking they are separate and other people are

separate. Such a person has a great urge for worldly things like wealth, a good name, power, bhoga, etc. That is Rajasik bhakti."'

This shloka is given in the Bhagwat just slightly different. It is in the episode of Devhuti and Kapildev.

There is a story in the Mahabhashya on Vyakaran, in Patanjali Muni's great treatise on Sanskrit grammar. There was a woman who had grown old doing tapasya. A Devta manifested before her and said, 'Mataji! Ask for anything you desire, and it shall be granted to you. However, you will get only one varadaan.'

The old woman said, 'I want to see my grandson of this shareer, sitting on an elephant and drinking milk out of a vessel made of gold.'

The Devta smiled. He said, 'Mataji! You are cleverer than I am!'

The meaning of this story is that in one varadaan the old woman asked to get her youth back, get married and have a son who has a son, and become wealthy enough to have an elephant on which her grandson rides, and gold vessels for their use, and she lives long enough and is fit enough to see her grandson! She asked for all these things in just one varadaan!

A person who does arpan of his work – meaning, he makes his work an offering to Bhagwan – or does his work as his duty, also has bheda-buddhi, but it is Sattvik. Bheda-buddhi can co-exist with Sattvikta, but the karma should be nishkama.

I had discussed this at some length with Seth Jaydayalji. We discussed ordinary things as well as metaphysical issues. My point was that as long as I feel sukhi-dukhi, I am the bhokta of sukha-dukha, and the karta of karmas, how can I be nishkama?

Sethji explained that actual nishkamata is possible only when a person gets Brahmagnan and the feeling of being a karta and bhokta are negated. Before that stage, nishkamata means to work without consideration of personal benefit in the sansara. A sadhak should work

without desire for any worldly return. He should work with the feeling that he is merely doing his duty.

Once, a Devta – pleased with a bhakta's tapasya – appeared before the bhakta and told him to ask for a vara. The bhakta said, 'I want that all my wishes should be fulfilled.'

The Devta said, 'That is not possible. Only Bhagwan's wishes are all fulfilled, no others'. However, the next three sankalpas you make will come true.'

The man set off to go back home. The day was hot, the sun beat down relentlessly. The man felt very thirsty. He was delighted when he came to a garden where there was a well and he could drink water. He slaked his thirst with the cool water and lay down on the stones that surrounded the ground round the well. He felt very comfortable and satisfied. 'I wish I could just lie like this!' he thought. Immediately he became stuck to the stones. He found he could not get up. He realized that this was the result of his involuntary sankalpa and the first vara of the Devta had been used up involuntarily.

The man wondered what he should do. Then he thought of his wife, who was a very clever woman, and the thought came, 'I wish she was here. She would tell me what I should do now.' At once he found his wife sitting beside him. He understood that the second vara had also been wasted. He began to tell his wife of all that had transpired and the three varas the Devta had granted him, of which two had been wasted involuntarily. 'What should I do now?' he asked piteously. 'What else can you do, except waste the third by asking to be made free?' she said. 'Make a sankalpa that you should become unstuck again.' Thus the three varadaans given by the Devta were wasted completely!

People with kamanas lack clarity of thought. The proper way to do work is, *'ane`na vishvaatmaa preeyataam* – may the Paramatma, who is the Atma of the whole world, be pleased with my work. And, may

my antahkarana become free of all the dirt that has been accumulated in my past janmas.' When any work is done with this feeling it is Sattvik.

The Shrimad Bhagwat explains it this way –

'Karmanirhaaramuddishya parasmin vaa tadarpanam,

yaje`dyashtavyamiti vaa prithagbhaavah sa saattvikah.

Madgunashrutimaatre`na mayi sarvaguhaashaye`,

manogatiravichchhinnaa yathaa gangaambhasoambudhau.

Lakshanam bhakttiyogasya nirgunasya hyudaahritam,

ahaitukyavyavahitaa yaa bhakttih purushottame`.'

'Take the ashray of Bhagwan's gunas. Bhagwan is very compassionate. He is bhakta-vatsal. He is won over by prema.'

Gnan about the gunas comes from the Gnan of the charitra. Bhagwan lifted up the Govardhan Parvat on His little finger to protect the people of Vraja; He became Govardhanghari. He saw the state of His friend Sudama – *'paanee paraatako haatha chhuyo nahi, nainana ke` jalason paga dhoye`'* – and washed Sudama's feet with His tears. He never touched the vessel containing water for washing the feet.

And, *'jataayukee dhooree jatana son jhaaree'* – He brushed away the dust on Jatayu with His hair.

Seeing Bhagwan's compassionate nature and His other gunas makes us want to do bhajan of such a tender-hearted Prabhu!

'Kam vaa dayaalun sharaba vraje`m' – whose ashray should we take, if not the ashray of such a compassionate Bhagwan?

'Bhagwan has so many gunas! His gunas are endless! He has sheel, vatsalya, beauty, sweetness, aishwarya, valour, and glory. We should attach our vrittis to His gunas in an unbroken stream....

Madgunaashrayanaade`va mayyanantagunaalaye`,

avichchhinnaa manovrittiryathaa gangaambunoambudhau. 7. 64

Tade`va bhakttiyogasya lakshanam nirgunasya hi,

ahaitukyavyavahitaa yaa bhakttirmayi jaayate`. 7. 65

Saa me` saalokyasameepyasaarshthisaayujyame`va vaa,

dadaatyapi na grihnanti bhakttaa matse`vanam vinaa. 7. 66

Sa e`vaatyantiko yogo bhakttimaargasya bhaamini,

madbhaavam praapnuyaatte`na atikramya gunatrayam. 7. 67

Just as the waters of the Gangaji flow into the samudra in an unbroken stream, and oil is poured from one vessel into another in an unbroken stream, an unbroken cry of 'Bhagwan! Bhagwan!' should flow in our mana.'

The differences of Sattvik, Rajas, and Tamas do not apply here, because Bhaktiyoga is beyond the three gunas.

You should keep two things in mind regarding this. Bhakti based on arguments and counter-arguments is not real bhakti. Defeating somebody in a theological debate is not real bhakti. Bhaktas don't do bhakti by defeating anybody; they do bhakti by accepting defeat.

Sanatana Goswami gave a certificate to a man, saying he had been defeated in Shastrartha by that Pundit. Then, his disciple, Jeeva Goswami defeated the Pundit and took the certificate back from him. Sanatan Goswami felt very sad about this. He told Jeeva Goswami, 'Being my disciple, you feel happy to defeat someone and make him feel dukhi?' This is the svabhava of a bhakta! A bhakta should not indulge in arguments and counter-arguments.

The second point is that bhakti should not be done with the hope of getting some worldly benefit. It should be *ahaitukee* – meaning, unmotivated by worldly considerations. In Sanskrit, the word *kaarana* – meaning purpose or cause – is of two kinds. It is not bhakti if the person wants some selfish purpose to be achieved. People feel, 'this

is a Raja. If he is pleased he will confer some favour on me and I will be able to maintain my family in luxury.' Here, the intention is to get wealth. Or else, the karana may be fear that the Raja will be displeased and punish him if he does not do the Raja's seva. Thus, seva is done either out of greed or out of fear.

In Bhagwan's bhakti, if there is any worldly consideration, real bhakti will not arise. A bhakta's bhakti is natural and simple.

Vallabh Acharya and Shri Chaitanya Mahaprabhu once had a talk about the kind of bhakti that a person should have. Chaitanya Mahaprabhuji said, 'bhakti for Bhagwan should be like the unbroken stream of mustard seeds that are poured over a Shivalinga. Similarly, every vritti of the mana should go towards the Parameshwara in an uninterrupted stream. That is called bhakti.'

In Vallabh Acharya's Sampradaya it is believed that the mana should go towards Bhagwan for even the time a mustard seed rests on the Shivalinga before rolling off. That is bhakti. Bhakti needs to touch Bhagwan just once!

Shri Udiya Babaji Maharaj used to say, 'When you get up in the morning, hold Bhagwan's hand hard. The intoxication of that touch will be with you the whole day. You will remember that you held Bhagwan's hand today!'

There was a gentleman who lived close to my village. He had been invited to the Delhi Durbar when King George V came to India. The King had shaken hands with him. When he was very old he would lie on a mattress all day, leaning against a bolster, smoking a hookah. If anyone came to meet him, he would say, 'Who can compare with me? King George has shaken my hand!' The memory of that handshake delighted him all lifelong.

So, hold Bhagwan's hand when you wake up in the morning. Embrace Him. Press His hand so hard that the pain lingers in your hand all day, reminding you that Bhagwan pressed your hand this morning!

A friend of mine began to meditate, imagining that he was feeding raisins to Bhagwan. He felt that Bhagwan was eating them. Shri Krishna is full of mischief. One day, He bit the finger of the bhakta. The bhakta cried out in pain! In bhakti, to have a gap is another matter. If a man becomes a bhakta of one Devta and switches his bhakti to another Devta, that is not bhakti. Bhakti should be continuous and unwavering.

'"If I tell a bhakta, 'come, Bhagatji, become a citizen of My realm. I am giving you a key to Vaikuntha,' that means, I am offering him Salokya Mukti. A bhakta will say, 'No, Maharaj, I don't want any key.'

'All right, I will make you the Governor, or I will make you Brahma. That is the Sarshti Mukti.' A bhakta will not agree to be Brahmaji.

'Very well, then. Stay close to Me all day long. Become My vanmala, or a bee that hovers round the flowers of My garland.' This is called the Sameepya Mukti. A bhakta will not accept this either.

'In that case, you can become a kachori. I will eat you and keep you in My stomach. You will become a part of Me.' This is Sayujya Mukti. Even this will not be acceptable to a bhakta.

'If you don't want Salokya, Sarshthi, Sameepya, or Sayujya Mukti, what do you want?'

My bhakta will say, 'I want Prabhu's seva. The anand of seva is incomparable. Nowhere else can I get such anand!'"

Bhagwan Shri Ramachandra told Kausalya Mata, "He Mata! This is the ultimate Yoga of the Bhakti Marga. Crossing over this gives bhava for Me. It is the path for obtaining rue bhakti."'

Mahataa kaamaheene`na svadharmaacharane`na cha,

karmayoge`na shaste`na varjite`na vihinsanaat. 7. 68

Maddarshanastutimahaapoojaabhih smritivandanaih,

bhoota`shu madbhaavanayaa sange`naasatyavarjanaih. 7. 69

Bahumaane`na mahataam dukhinaamanukampaayaa,

svasamaane`shu maitryaa cha yamaadeenaam nishe`shayaa. 7. 70

Ve`daantavaakyashravanaanmama naamaanukeertanaat,

satsange`naarjave`naiva hyahamah parivarjanaat. 7. 71

Kaankshayaa mama dharmasya parishuddhaantaro janah,

madgunashravanaade`va yaati maamanjasaa janah.7. 72

Yathaa vaayuvashaadgandhah svaashrayaadghraanamaavishe`t,

yogaabhyaasaratam chittame`vamaatmaanamaavishe`t. 7. 73

Bhagwan is explaining to Kausalya Mata how a person can get bhakti.'

You should carry out your *kartavya* – your duty, your Dharma sincerely and meticulously. A Vaidya's duty is to give medicine to his patients. He has the training and experience for this seva. But, what if he goes to a Court of Law, and start giving legal advice to people? Then, his knowledge about medicine will reduce and his competence as a Vaidya will reduce. It is the duty of a manushya to increase his knowledge about the subject he is trained in. That means, we should do our kartavya to the best of our ability, and the Dharma we do should have magnanimity. Everybody should be able to avail of the Dharma we do; it should not be restricted to any particular group. To restrict the benefits of good work to a selected few is not Dharma.

'Mahataa svadharmaacharane`na' – sva-Dharma, meaning our Dharma, should be large-hearted. For example, if you make a Library, make it a rule that you will use only your own resources, and not take donations from others for it. However, regarding who will be allowed to make use of it, there should be no restrictions about which sections of society can use it. It should be open to all people.

These days it has become a common practice that donations are given to those who are recommended by people in powerful positions, and in exchange, the donor is given a licence or permit that will enable him

to earn large sums of money. This is sakama Dharma, meaning, it is Dharma for fulfilling a worldly personal desire. When philanthropy is publicised in the papers, that is also sakama Dharma, because the person gets the fruit of his donation by getting fame and renown.

I had heard from one Mahatma that one bhakta died and went to Swarga. He was very upset when he saw that the gates were shut. He began to weep. He cried out, 'Why are the gates of Vaikuntha closed for me? I have done so much daan!'

He heard a celestial voice. 'Bhagatji, have you brought any secret gift for Me; something nobody knows about?'

The bhakta confessed he had no such gift. The charity he had done had been made public. The voice said, 'So, you have already got the fruit of the punya you did. You got praise and acclaim.'

'What should I do now?' asked the man.

'Go back to Martyaloka and do good deeds without publising them. Bring something secretly to offer to your Prabhu.'

That means, one point to keep in mind is that we should not boast of the good we do. Another point is that our attitude should be generous. We should carry out our Dharma, but not get attached to another's Dharma.

Seths go to a Babaji. They press his legs to do his seva. Poor people go and sit at some distance, and say, 'Please do kripa on me that I get a lakh of rupees and can offer you something in seva.' People who have wealth do seva with their hands and those who don't have wealth want to get wealth to do seva!

The karmas you do should be commendable. You should never do anything lowly. Your karma should not cause suffering to any being; it should not be tainted with himsa. This is the most superior roop of Dharma.

Prahlad said, ‘If satya goes, let it go. If Laxmi goes, and my sadgunas go, let them, but I will not let my sheel go! I will never give up my moral values!’

Indra asked, ‘What is sheel?’

Prahlad said, ‘Sheel is that I should have no ill-will for any being in the world. I should never wish ill for anybody, or rejoice in their misfortune – not by word, thought or deed. As far as possible, I should do good to all, and I should give something to all.’

Dry anugraha means to say that you sympathize, but don’t do anything to help. Kripa should be sakara. It should have a tangible form. Daan should accompany anugraha.

Bhagwan says, ‘Do My darshan, do My stuti, do My puja, do My smaran and vandan. Always have the feeling that every being that comes before you is I, in that form.’

This is considered the greatest bhakti in the Bhagwat Dharma – *yaavat sarve`shu bhoota`shu madbhaavonopajaayate`* - whoever or whichever being comes before you, think it is Bhagwan who has come in that form.

Bhaiji would say, *‘de`kha mautakaa roopa dhare` mein nahin daroongaa tumse` naatha* – Prabhu! I will not be afraid even when You take the form of mrityu and come to me. I know it is You, in all forms!’

Thus, there should be Bhagavat-bhava for all beings, but no asakti for anyone or anything. Asatya should be given up and you should have respect for the Mahapurushas. Small-mindedness or narrow-mindedness makes a manushya small. So, give these up and respect the Mahapurushas.

The Shandilya Bhakti Darshan states that there is a difference between sanmaan and bahumaan. In sanmaan you should stand up and fold your hands respectfully when someone comes.

You see a lotus while walking on the road, and get the feeling, ‘He kamal! You are great! Bhagwan’s eyes are like you.’ You see the sun and the moon, and think, ‘He Surya! He Chandra! You are Bhagwan’s eyes.’ This way, everything should remind you of Bhagwan. The eyes of a deer, and the sweet call of the koel, should remind you of Bhagwan. This is bahumaan.

Seeing the gunas of a Mahapurush should remind you of Bhagwan’s gunas. You should have kripa for those who are dukhi, and give them what help you can, but you should not get abhiman for any good deed you do. Abhiman destroys the value of a good deed.

There was a gentleman called Bharatendu Baba Harishchandra in Kashi. Every morning he would come out of his house wearing just a shawl. If he saw anybody shivering in the cold he would cover them with his shawl and go home naked. Later on, he was greatly in debt. Everything he had was sold to repay his creditors. However, his habit to help others stayed with him all his life.

There was a Thakur Saheb who lived close to my village. He loved to feed people. Nobody who came to meet him was allowed to go without having a meal. On one occasion, there was no firewood for cooking. He told his people to pull down the wooden windows and chop up the wood and cook the food for his guests. He pawned everything he could pawn, to pay the grocer, but he insisted on his visitors eating before they left.

I was invited to his house on several occasions. One day, as I ate, I told him, ‘Thakur Saheb! Anand is in feeding before eating.’

‘No, Babaji,’ he said. The men of our family were always called Babaji. ‘Anand is not so much in feeding before eating, as in feeding and then going hungry.’ He told me, ‘There were some days when I fed somebody and remained hungry because there was no more food. My patni, and even my putra remained hungry. The anand I got on those days was far more than the anand of eating after feeding somebody.’

This was the anand of Rantidev, whose story is given in the Shrimad Bhagwat.

We should have goodwill for the people who are our equals. We should practice the yama and niyama like satya, ahimsa, asteya etc.

People should not have dvesha for Vedanta. People fear that their sadhana will be disrupted if they take an interest in Vedanta. That is not true. You should do shravan of the quintessence of the Vedanta Shastra. It is the ultimate Tattva.

Ramji is *'ve`daanta ve`dyam vibhum'* and, *'gnaanagamyam jaya raghuraayee'* – known through the Gnan of the Vedas. To have dvesha for that, which gives you Gnan about Bhagwan, is not right. You should do shravan of the things given in the Veda-Vedanta. If you find it difficult to comprehend, do kirtan of Bhagwan's naam.

Satsang should be done with honesty. If Satsang is done with kapat, the fruit of the Satsang will not be given. Satsang keeps its fruit protected from those who are not straightforward.

There are two major obstacles in the success of Satsang. There should be a genuine desire for bhakti. This is given clearly in the Gita. Arjuna is an adhikari for Gnan. The bhava he has for Shri Krishna is:

'Vyaamishre`ne`na vaakye`na buddhim mohayaseeva me` (Gita 3. 21) – You are confusing my buddhi! Tell me true – why are You involving me in a bad activity?'

'Jyaayasee che`tkarmanaste` mataa buddhirjanaardana,

tatkim karmani ghore` maam niyojayasi ke`shava. (Gita 3. 1)'

Arjuna asked Bhagwan Shri Krishna, 'If You think Gnan to be superior to karma, why do You want me to do this terrible karma of war?'

Kapat creates a great obstacle in Satsang. The other major obstacle is ahankara. People feel offended if anybody gives them advice. They are proud of their learning and intelligence. Lawyers, doctors, scientists,

and very rich people have a feeling of superiority. The millionaires feel proud of their buddhi, by which they amassed so much wealth. They think they are helping a Mahatma by giving him five rupees! They rarely go to Satsang.

Desire for the Bhagwat-Dharma is needed. There should be a desire to do the things that please Bhagwan and make the antahkarana shuddha. There is a simple and easy method for this – listen to talks that praise Bhagwan's gunas. It is said that even the gopis of Vrindavan got prema for Bhagwan by talking about His gunas to each other when He was in the jungle with the cows. They had Gnan about Shri Krishna's mahatmya.

Naradji has written a sutra

'Tatraapi namaahaatmyagnaanavismrityaapavaadah.'

The gopis had Gnan about Shri Krishna's greatness.

So, do shravan about Bhagwan's mahatmya – this is the easiest method. Just as a breeze carries the fragrance of flowers to the nose, the chitta rides on the chariot of Yoga and enters our Atma.

'After this, a special point about the Bhagwat Dharma is explained.

Sarve`shu praanijaate`shu hyahamaatmaa vyavasthitah,

tamagnaatvaa vimoodhaatmaa kurute` ke`valam bahih. 7. 74

Kriyotpanaairnaikabhe`dairdravyaieme` naamba toshanam,

bhootaavamaaninaarchaayaamarchitoaham na poojitah. 7. 75

Taavanmaamarchaye`dde`vam pratimaadau svakarmabhih,

yaavatsarve`shu bhoota`shu sthitam chaatmani na smare`t. 7. 76

Yastu bhe`dam prakurute` svaatmanashcha parasya cha,

bhinnadrishte`rbhayam mrityustasya kuryaanna sanshayah. 7. 77

Maamatah sarvabhoote`shu parichchhinne`shu sansthitam,

e`kam gnaane`na maane`na maitryaa chaarchadabhinnadheeh. 7. 78

Che`tasaivaanisham sarvabhootaani praname`tsudheeh,

gnaatvaa maam che`tanam shudham jeevaroope`na sansthitam. 7. 79

'Bhagwan told Kausalya that He is seated in all the beings in the world, in the roop of their Atma. "These foolish people are caught up in the sansara. They do not realize this. They remain engrossed in external rituals of worship. No matter how much work a manushya does and how much money he spends, Mata, I am not pleased with it, when *'bhootaavamaani'* – he insults any being. That results in his puja of My murti not being accepted by Me.

My puja, done in My murti, is successful only when people understand that the Bhagwan in the murti and the Bhagwan in the hriday are one. When people consider the stomach and the Atma of others to be separate, they have bheda-buddhi. Their drishti is different. The fear of mrityu is always with them."'

Since every being is separate, is it a fact that the Paramatma is seated in all? How should we do puja of the Parameshwara?

First of all, know that the Paramatma is one in all. Treat everybody with respect. Have goodwill for all. Don't let your buddhi create discord – it is the one Parameshwara who abides in all beings. Bhagwan's puja is done even in clay and stone. The ground is worshipped with a ritual of *bhoomi-poojaa* before the start of a Yagna.

'Om bhoorasi, bhoomirasi, ditirasi, vishvasya dhaatree.' Bhagwan's puja is done in the form of the bhoomi. 'He Prabhu! You are present in the form of the bhoomi on which we stand.' '*Salilam maa seetaa prake`ta idam aapo hishthaa mayo bhoovaa'* – Bhagwan is in the form of jala. *'Agne` naya supathaa raaye`. Vaayo tvame`va pratyaksham brahmaasu. Kam brahma. Kham brahma.'* Bhagwan's aradhana is also done in the akash, vayu, agni, jala, and the prithivi. So, understand

first, that Bhagwan is in all things and all beings, and show respect to Him in all.

Chakraji and I used to go to Mokulpur Baba to do his seva. We often stayed over, with Chakraji cooking rotis for him, sometimes for fifteen days at a time. Once, I was putting away the utensils after washing them, and there was a clang when one vessel bumped into another. Mokulpur Baba told me, 'You have hurt the vessels. They were pained when you put them down roughly. Bhagwan is in them. You should not clash one form of His with another. When you walk, step gently on the prithivi; don't stamp on her roughly.'

Once we were sitting on the grass. One gentleman idly uprooted a few wisps of grass. Mokulpur Baba said, 'A green Bhagwan manifested here, and you are plucking it out?'

Bhai Hanumanprasadji's motto was, 'Sadhana is continuous alertness.' He always said, 'A sadhak must always be careful in whatever he does. Put your foot on the ground gently. Be careful in whatever you do or say, to make sure you don't cause discomfort to any.'

'"From the drishti of Gnan, maan, goodwill and abheda, I am what you are, Mata," said Shri Ramachandra. "We are one."

Tasmaatkadaachinne`kshe`ta bhe`dameeshvarajeevayoh,

bhakttiyogo gnaanayogo mayaa maaturdeeritah. 7. 80

Aalambyaikatam vaapi purushah shubhamrichchhati,

tato maam bhakttiyoge`na maatah sarvahridi sthitam. 7. 81

Putraroope`na vaa nityam smritvaa shaantimavaapsyasi,

shrutvaa raamasya vachanam kausalyaanandasanyutaa. 7. 82

Raamam sadaa dhyaatvaa chhittvaa sansaarabandhanam,

atikramya gateestisroapyavaapa paramaam gatim. 7. 83

Kaike`yee chaapi yogam raghupatigaditam poorvame`vaadhigamya shraddhaabhakttiprashaantaa Hridi raghutilakam bhaavayantee gataasuh,

gatvaa svargam sfurantee dasharathasahitaa modamaanaavatasthe` maataa shreelakshmanasyaapyativimalamatih praapa bhartuh sameepam. 7. 84

Do pranam to all, with your mana. The Parameshwara abides in all, as the shuddha chetan in the jeeva, so you should not have bheda-buddhi between the Ishwara and the jeeva, Mata.

I have described both Bhaktiyoga and Gnanyoga to you."

Bhagwan Shri Ramachandra said, "If you take the support of any one of them you will get shubha. I, Rama, am not only in the form of your putra. I am seated in the hriday of all. You can see Me in the form of your putra, or in every hriday. If you do My smaran, you will get shanti."

Rama's upadesh filled Kausalya Mata with anand. She did Ramachandra's dhyana in her hriday. Her sansara-bandhan was severed. She crossed over the gatis of Sattva, Rajas and Tamas, and obtained the param gati.

Ramachandra had already had a talk with Kaikeyi. Kausalya had accepted bhakti. She had great shraddha, and she became shanta. She did dhyana of Shri Ramachandra and gave up her prana, merging into Ramachandra. Lakshman's mother, Sumitraji, got the same gati as Dashrathji because of her pativrata. She obtained paramanand. Thus, Kaikeyi, Kausalya and Sumitra attained Bhagwan.

Sita's gati has already been given. Now I will tell You about Lakshman.

Uttar Kanda

The Eighth Sarga

The coming of Kaala and Lakshmanji's going to Swarga.

There is one clear difference between the principal policies in the Ramayana and the Mahabharata. The Ramayana's emphasis is on being true to a pratigna. In the Mahabharata the principal characters choose to use the best strategy; keeping a pratigna is not given priority.

Bhagwan Shri Ramachandra is true to His pratigna; so are Dashrath and Bharat. None of them veer away from a pratigna they have made.

In the Mahabharata, even when reminded of a pratigna that has been made – whether by Karna, Drona, Bhishma, or anybody else – Bhagwan Shri Krishna Himself rebukes the person, pointing out how they forgot about keeping their pratigna when it suited them to do so, and now talk about it because it suits them to do so!

Ramachandra's governance gave priority to a person keeping his pledge.

The episode of Shambuk-vadha – the killing of Shambuk – is an example of this. (Shambuk was a Shudra ascetic who was killed by Rama for doing what was not his Dharma and not doing his ordained duty.) It is the same as a soldier putting down his weapons, or a doctor giving up treating patients. This is a dereliction of duty. People who don't do their duty are eligible for punishment. This rule is essential for maintaining discipline. Every manushya has to do his kartavya. If a person trained to do Veda-paatha starts doing the work of a sweeper, and a sweeper starts doing Veda-paatha, both are guilty of the offence of neglecting their ordained duties, and deserve to be punished. This rule was implemented in the Rajya of Shri Ramachandra.

Shreemahaade`va uvaacha

Atha kaale` gate` kasmin bharato bheemavikramah,

yudhaajitaa maatule`na hyaahootoagaatsasainikah. 8. 1

Raamaagnayaa gatastatra hatvaa gandharvanaayakaan,

tistrah koteeh pure` dve` tu nive`shya raghunandanah. 8. 2

Pushkaram pushkaraavatyaam taksham takshashilaahvaye`,

abhishichya sutau tatra dhanadhaanyasuhridvritau. 8. 3

Punaraagatya bharato raamase`vaaparoabhavat,

tatah preeto raghushre`shtho lakshmanam praaha saadaram. 8. 4

What would a Rajya be like, if all the people became musicians and artists? The buddhi of the people of the western regions became such that the people had no interest in learning to read and write, or study the Shastras. They were engrossed in the Gandharva-vidya and Kandarpa-vidya – meaning, the romantic arts like dancing, music, painting, etc and the arts of allure and seduction. Valour and safeguarding the realm was neglected completely. Their Dharma as Brahmins and Kshatriyas was forgotten.

At the aagna of Shri Ramachandra, and the advice of his Mama (mother's brother) Yudhajit, Bharatji went to the western region and established two cities in that region – Pushkaravati and Takshashila. He did the abhishek of his two sons, making them the Kings. He arranged for the amenities they would need, including elephants, horses, wealth, arms etc. He also made institutions for teaching warfare, strategy, etc. No city can be run only on arts, without security.

Bharatji then returned to Shri Ramachandra, but soon after he left, the men of the Bhilla tribe began to create havoc in the districts around the cities, looting, killing, abducting, etc.

Ubhau kumaarau saumitre` griheetvaa pashchimaam disham,

tatra bhillaanvinirjitya dushtaan sarvaapakaarinah. 8. 5

Angadashchitrake`tushcha mahaasattvaparaakramau,

dvayordve` nagare` kritvaa gajaashchadhanaratnakaih. 8. 6

Abhishichya sutau tatra sheeghramaagachchha maam punah,

raamasyaagnaam puraskritya gajaashvabalavaahanah. 8. 7

Gatvaa hatvaa ripoon sarvaan sthaapitayitvaa kumaarakau,

saumitrih punaraagamya raamase`vaaparoabhavat. 8. 8

Tatastu kaale` mahati prayaate` raamam sadaa dharmapathe` sthitam harim,

drashtum samaagaadrishive`shadhaaree kaalastato lakshmanamityuvaacha. 8. 9

Bhagwan Ramachandra sent Lakshman to bring law and order to that region. Lakshman also established two Capital cities there. A land cannot be ruled well from far away; the ruler should be close at hand to deal with things. Lakshman made stringent arrangements for the safety of the people. He did the abhishek of his two putras – Angad and Chitraketu – as Kings of the two cities. He gave them elephants, horses, funds, and everything they would require. Shatrughnaji ruled the realm up to Vidisha. Bhagwan Ramachandra was the supreme Emperor.

This is how Bharat, Shatrughna and Lakshman were assigned to rule the realm. Scrutinies and inspections were undertaken on a regular basis. For example, the items stored for havans should not get fungus or become infested with worms. Proper supervision is required in everything. Brahmins were put in charge of this, and others in other areas of work and commodities. Such arrangements are vital for good governance.

A manushya's mana and shareer keep changing every few years; so do people's circumstances. And so, the question about laws, rules and

systems needing changes comes up. Some competent people who will observe and examine things should be in charge to deal with this. Guru Vasishtha had vast experience over a long period of time. He was consulted when changes were made.

There are four doshas in manushyas, like bhram, pramad, vipralipsa and karnapatav – meaning, wrong understanding, forgetfulness, inclination to deceive or cheat, and incompetence. Sometimes mistakes are made, and sometimes things are not understood properly. Sometimes people deceive and betray. It is very important to be careful about these risks.

It is the task of the Raja to establish a rule of Dharma. From the drishti of keeping a pledge, and follow the dictates of Dharma, Bhagwan Shri Ramachandra achieved near-perfection. Times change, and nothing remains unchanged. One day, a Mahatma in a Rishi's clothes, came to Ramachandra's durbar.

Nive`dayasvaatibalasya dootam maam drashtukaamam purushottamaaya,

raamaaya vignaapanamasti tasya maharshimukhyasya chiraaya dheemaan. 8. 10

Tasya tadvachanam shrutvaa saumitristavarayaanvitah,

aachachakshe`atha raamaaya sa sampraaptam tapodhanam. 8. 11

E`vam bruvantam provaacha lakshmanam raaghavo vachah,

sheeghram prave`shyataam taata munih satkaarapoorvakam. 8. 12

Lakshmanastu tathe`tyuktvaa praave`shayata taapasam,

svate`jasaa jvalantam tam ghritasikttam yathaanalam. 8. 13

Soabhigamya raghushre`shtham deepyamaanah svate`jasaa,

munirmadhuravaakye`na vardhasve`tyaaha raaghavam. 8. 14

Tasmai sa munaye` raamah poojaam kritvaa yathaavidhi,

prishtvaanaamayamavyagro raamah prishtoatha te`na sah. 8. 15

Divyaasane` samaaseeno raamah provaacha taapasam,

yadarthamaagatoasi tvamiha tatpraapayasva me`. 8. 16

The Mahatma told Lakshman, "Go and tell Ramachandra that I am the emissary of Atibala Rishi. I have come for the darshan of Purushottam."'

'Atibala' means the strongest person, the one who is the most powerful. Who is the most powerful? It is kaala! Nobody can overrule the wheel of Time.

'"The time has come for the Rajya to be changed." Atibala Rishi's messenger gave this information to Lakshman.

Ramachandra said, "A great Master of the bala of tapa has come. Bring him in with all respect." Ramachandra understood that the Mahatma had come to tell Him about the change that was imminent.'

Even change should be welcomed, not disdained. We should always fold our hands before kaala. Kaala is extremely powerful. It should be accepted.

'The Mahatma entered the chamber like a live fire. Ramachandra welcomed him respectfully. The Mahatma spoke to Rama with sweetness. "Badhai to You, Ramachandra! Vardhasva – may You grow." Ramachandra did his puja and asked him to sit on a beautiful asana. He asked about his wellbeing, and then He said, "Tell Me the reason of your coming."

Vaakye`na choditaste`na raame`naaha munirvachah,

dvandvame`va prayokttavyamanaalakshyam tu tadvachah. 8. 17

Naanye`na cha tachchhrotavyam naakhyaatavyam cha kasyachit,

shrunuyaadvaa nireekshe`dvaa yah sa badhyastvayaa Prabho. 8. 18

Tathe`ti cha pratignaaya raamo lakshmanamabraveet,

tishtha tvam dvaare` saumitre` naayaatvatra jano rahah. 8. 19

Yathaagachchhati ko vaapi sa vadhyo me` na sanshayah,

tatah praaha munim raamo ye`na vaa tvam visarjitah. 8. 20

Yatte` maneeshitam vaakyam tadvadasva mamaagratah,

tatah praaha munirvaakyam shrunu raama yathaatatham. 8. 21

Brahmanaa pre`shitoasmeesha kaaryaarthe` te`antikam prabho,

aham hi poorvajo de`va tava putrah parantapah. 8. 22

When Ramachandra invited the Mahatma to tell Him the reason for his coming, the Mahatma said, "Nobody else should hear what I have come to tell You, nor should anyone see us talking. Dvandva – the talk should be strictly between the two of us, and it should be *anaalakshya* – not seen by anybody either. Moreover, You are not to speak about it to anybody at all. Take the pratigna that You will kill with Your own hands, anybody who enters before our talk is over."'

The meaning of this is that it is only the mana that catches a manushya, and not any other.

'Ramachandra made the pratigna. He told Lakshman, "Sit outside the door and don't let anybody come in while we are talking. I will kill anybody who comes in without permission with My own hands." Then Ramachandra told the Mahatma, "Now tell Me, what plan do you have in your mana?"

The Mahatma said, "Listen, Rama! Brahmaji has sent me to You. A plan for the srishti is in the hands of the Vidhata. He keeps people where and when he feels they should be. He moves and removes them. Rama cannot be caught the way others are caught; nor can He be left as long as He is needed in the world. Vidhata has said, 'Your task is over. Come away.'"

The Mahatma continued. "Rama, I am Your poorvaja and also Your putra."'

In the drishti of the Parameshwara, Kaala is Rama's putra.

There is an episode in the Mahabharata where the question is raised whether a Raja is created by kaala or whether a Raja creates the kaala. '*Kaala vaa kaaranam raagnah raajaa vaa kaala kaaranam, iti te` sanshayo maa bhoot* – don't have this doubt. A Raja creates circumstances, but the circumstances created by the Raja devour the Raja.'

That means, we have to be alert about creating ircumstances.

Maayaasangamajo veera kaalah sarvaharah smritah,

brahmaa tvaamaaha bhagavaan sarvade`varshipoojitah. 8. 23

Rakshitum svargalokasya samayaste` mahaamate`,

puraa tvame`ka e`vaaseerlokaan sanhritya maayayaa. 8. 24

'"This kaala consumes everything. It has been created by You, with the union of Maya. Brahmaji has said to tell You that the time has come for the raksha of Swarga. There is a time for the raksha of the people, and the time for the raksha of Martyaloka is past."'

This has been conveyed with great politeness. Just as Rama had said to Kausalya, 'My father has given the Rajya of Ayodhya to Bharat and the Rajya of the Dandakaranya to Me', which shows the degree of politeness there should be when we speak, even in difficult circumstances.

'"Now, give up the Rajya of this loka, and come and rule Swarga."

Bharyayaa sahitastvam maamaadau putramajeejanah,

tathaa bhogvatam naagamanantamudake`shaya. 8. 25

Maayayaa janayitvaa tvam dvau sasattvau mahaabalau,

madhukaitabhakau daityo hatvaa bhe`doasthisanchayam. 8. 26

Imam parvatasambaddhaam me`duneem purusharshabha,

padme` divyaarkasakaankshe` naabhyaamutpaadya maamapi. 8. 27

Maam vidhaaya prajaadhyaksham mayi sarvam nyave`dayat,

soaham sanyukttasambhaarastvaamavocham jagatpate`. 8. 28

Rakshaam vidhatsva bhoote`bhyo ye` me` veeryaapahaarinah,

tatastvam kashyapaajjaato vishnurvaamanaroopadhrik. 8. 29

Hritavaanasi bhoobhaaram badhaadrakshoganasya cha,

sarvaasootsaaryamaanastu prajaasu dharraneedhara. 8. 30

Raavanasya vadhaakaankshee martyalokamupaagatah,

dashavarshasahasraani dashavarshataani cha. 8. 31

Kritvaa vaasasya samayam tridashe`shvaatmanah puraa,

sa te` manorathah poornah poorna` chaayushi te` nrishu. 8. 32

You were alone at first. Then, with Maya as Your patni, You got two putras – Madhu and Kaitabh, meaning, raaga and dvesha."'

Raaga seems sweet, but it is poison; dvesha seems bitter. Both are the sons of Bhagwan and Maya.

'"Then, You killed them, and created this Prithivi with the differences of raaga and dvesha. In this, Brahma came out of Your naval, which is like a lotus. Brahmaji explained that he made the srishti, and You came repeatedly, to protect everyone. Sometimes You manifested from Kashyap. You have come as Rama to destroy Ravana's wickedness, and Your rule has been stable for eleven thousand years now. Now, Your wish is fulfilled, and the time is also over.

Kaalastaapasaroope`na tvatsameepamupaagamat,

tato bhooyashcha te` buddhiryadi raajyamupaasitum. 8. 33

Tattathaa bhava bhadram te` e`vamaaha pitaamahah,

yadi te` gamane` buddhirde`valokam jite`ndriya. 8. 34

Sanaathaa vishnunaa de`vaa bhajantu vigatajvaraah,

chaturmukhasya tadvaakyam shrutvaa kaale`na bhaashitam. 8. 35

Hasan raamastadaa vaakyam kritasnsyaantakamabraveet,

shrutam tava vacho me`dya mamaapeeshtataram tu tat. 8. 36

There is a favourable situation and a favourable time for everything. Sometimes it is time for creation and sometimes it is time for destruction. If You wish to continue to rule, it is possible to create new worlds. If You wish to come to Devloka, please come to the world of the Devtas."

Kaala paused. Then he said, "Enough! Your time in this Rajya is over."

Ramji began to smile.'

This is jeevanmukti! If a manushya was told that his time is up, that he has to step down from the seat of power, he will feel frightened. Ramji, however, smiled. This is the extraordinary sukha of jeevan-mukti.

'Ateetam naanusandhate`' – don't hold on to what is gone.

There are people who complain that their children don't have the same lifestyle as theirs. I ask them, 'Is your lifestyle the same as your father's?' They have to admit that it isn't. They no longer dress the way their fathers did, but they want their children to cut their hair short and not wear it long.

Every generation brings changes in the way they live, dress, talk, eat, etc. We should change with the times. It is not possible to live the way people did fifty or a hundred years ago, to eat the same kind of food, and have the same kind of education. You are the link between the previous and the next generation, so the parampara keeps giving its sanskaras.

A person who does not get trapped in the cycle of the past and future – *'ateetam naanusahddhatte`, bhavishyannanusandhatte`'* – does not face obstacles.

One gentleman did some calculations and announced, 'This srishti will not remain after a hundred years. Pollution will spread in the seas and air, and kill all life.'

So, what should we do?

'Let us end our lives today.'

Some people worry compulsively about the future. We should not worry so much about the past or the future that we spoil the present worrying over things beyond our control.

Vartamaanani me`shantu  hasanne`vaasi vartate`.

This moment should be well-spent. We should not spoil it by doing anything inappropriate. If our present is used appropriately, our future will also be appropriate, because the future turns into the present, and our past will also be appropriate because the present turns into the past. We should keep our mouth so sweet that even bitter words come out of it with sweetness.

Santoshah paramo gne`yastvadaagamanakaaranaat,

trayaanaamapi lokaanaam kaaryaartham mama sambhavah. 8. 37

Bhadram te`astvaagamishyaami yata e`vaahamaagatah,

manorathastu sampraaoto na me`annaasti vichaaranaa. 8. 38

Matse`vakaanaam de`vaanaam sarvakaarye`shu vai mayaa,

sthaatavyam maayayaa putra yathaa chaaha prajaapatih. 8. 39

E`vam tyoh kathayatordurvaasaa muniabhyagaat,

raajadvaaram raaghavasya darshanaape`kshayaa drutam. 8. 40

'Ramachandra said, "Enough! Enough! This is exactly what I also want! The work I had come for is completed. I will come to Swarga very soon. I will return to the place from where I came. You have told Me to do exactly what I had in mind. There is no need to give this further thought. My sevaks and the Devtas should carry out their kartavya meticulously."

Kaala and Ramachandra were having this talk in the Royal chamber. Lakshman stood guard outside the closed doors to make sure nobody went in. Durvasa Rishi came just then. He told Lakshman, "I want Ramachandra's darshan at once!"'

Munirlakshmanamaasaadya durvaasaa vaakyamabraveet,

sheeghram darshaya raamam me` kaaryam me`atyantamaahitam. 8. 41

Tachchhrutvaa praaha saumitrirmunim jvalanate`jasam,

raame`na kaaryam kim te`adya kim te`abheeshtam karomyaham. 8. 42

Raajaa kaaryaantare` vyagro muhurtam samprateekshyataam,

tachchhrutvaa krodhasantapto munih saumitrimabraveet. 8. 43

Asmin kshane` tu saumitre` na darshayasi che`dvibhum,

raamam savishayam vansham bhasmeekuryaam na sanshayah. 8. 44

Durvasaji enhances the mahima of Bhagwan and His bhaktas. He spoils his own reputation, accepting blame for having a bad temper and being unreasonable, like a fakkad, uninhibited Sadhu. The word *durvaasaa* means, *dur* meaning bad (dirty, tattered), and *vaasa* meaning clothes. A man who wears dirty or shabby garments is called durvasa.

Durvasaji establishes himself as a krodhi, Raja Ambarish as a great bhakta, and Bhagwan as extremely compassionate. The bhakti in Ambarish's hriday would never have been known, had it not been for

Durvasaji's unreasonable anger. Nor would it be known how Bhagwan protects His bhaktas.

Here, Durvasaji wants people to know the bond between Ramachandra and Lakshman. In any case, what is destined to happen will happen. Durvasaji uses the imminent to show people the love the brothers had for each other.

'Durvasaji said, "Lakshman! I have urgent work with Rama. I must see Him at once!"

Lakshmanji said, "Please tell me what you want from Rama. I will do it on His behalf. Why do you want to go to Rama just now?"

Durvasaji flared up. "Unless I get Rama's darshan immediately I will destroy you, the Rajya, the praja and your vansha, and even Rama! I will turn everything into ashes!"

Shrutvaa tadvachanam ghoramrishe`rdurvaasaso bhrisham,

svaroopam tasya vaakyasya chintayitvaa sa lakshmanah. 8. 45

Sarvanaashaadvaram me`dya naasho hye`kasya kaaranaat,

nishchityaivam tato gatvaa raamaaya praaha lakshmanah. 8. 46

Saumitre`rvachanam shrutvaa raamah kaalam vyasarjayat,

sheeghram nirgamya raamoapi dadarshaatre`h sutam munim. 8. 47

Raamoabhivaadya sampreeto munim paprachchha saadaram,

kim kaaryam te` karomeeti munimaaha raghoottamah. 8. 48

Tachchhrutvaa raamavachanam durvaasaa raamamabraveet,

adya varshasahasraanaamupavaasasamaapanam. 8. 49

Ato bhojanamichchhaami siddham tatte` raghoottama,

raamo munivachah shrutvaa santshe`na samanvitah. 8. 50

Sa siddhamannam munaye` yathaavatsamupaaharat,

munirbhuktvaannamamritam santushtah punarbhyagaat. 8. 51

Lakshmanji understood Durvasaji's threat. He thought, "If I go into the room to tell Rama, only I will be killed, but if I don't go and tell Him immediately, Rama will be killed, the Rajya and praja and our vansha will all be destroyed."'

Lakshmanji's bhakti is seen here, and his absolute prema for Ramachandra. Lakshman said, 'It is better I die.'

There is a poem by Dharani Das that says: *too prabhu jeeve`, mein mara jaaun* – Prabhu, You live; let me die.

It is said about the Shrutis, *'atannirasanane`na bhavannidhanaah'* – they negate everything that is not the Paramatma. That means, nothing exists, but the Paramatma.

But you are there, Shrutis, since you are telling this to us!

All right, we will also be gone, in order to prove that the Paramatma is advaita. We will cease to exist, to show that everything else as mithya and He is the only Satya, He is advaita.

The Shrutis negate themselves as well.

Why?

They do this so that the Paramatma's advitiyata remains shining.

Lakshmanji's bhakti is the same. He is willing to die, to reveal Rama's poornata, His prema. Lakshmanji's prema is *ananya* – He knows no other, only Rama!

'Guru pitu maatu na jaanaun kaahoo,

kahaun svabhava naatha patiaahu.

More` sakala e`ka tuma svamee.'

When Lakshmanji was entreating Rama to take him with Him for the vanavas, he told Rama, 'I don't know even my Guru, Pita or Mata; nor anybody else. You are my Swami, my all-in-all.'

Lakshmanji's giving up his shareer shows the depth of his prema for Rama. Goswamiji was very tender-hearted, unlike the Sanskrit poets. He did not touch the episode of Rama's leaving this prithivi. Tulsidasji's Ramcharitamanasa is the charit of Shri Ramachandra that is in Tulsidasji's mana. Bhagwan Rama never leaves Tulsidasji's mana.

The Vedanti poets, however, are hard-hearted. Their stand was, 'Since the naam-roop manifested, the naam-roop must end. Only the Tattva remains, because the Tattva is free of naam-roop and the sanskaras related to them.'

'Lakshmanji thought, "How can I save myself and sacrifice everything else being turned into ashes?" He went into the chamber to inform Ramachandra that Durvasaji insisted on meeting Him at once. As soon as Lakshmanji came into the room, Ramachandra bid farewell to Kaala, and came out to give darshan to Durvasaji. He did pranam at the Muni's feet and asked, "Maharaj! I will obey your aagna. Please tell Me what I should do."

Durvasaji said, "I am very hungry. I have come to You after keeping a very long fast. I want to eat fried food that is tasty."'

Just think of the amount of trouble Durvasaji created for such a small thing!

Every Rajya should have arrangements for all the people in the Rajya to get food, clothing and housing. The resources of the Rajya should be used for the benefit of the praja.

'Ramachandra felt very satisfied. "It is only a matter of a good meal. There is no difficulty in arranging for it," said Ramachandra. He sat with Durvasaji while the Muni ate his fill. Durvasaji went to his Ashram, fully satisfied.

Svaamaashramam gate` tasmin raamah sasmaara bhaashitam,

kaale`na shokadukhaarto vimaanaashchaativihvalah. 8. 52

Avaangmukho deenamanaa na shashaakaabhibhaashitum,

manasaa lakshmanam gnaatvaa hatapraayam raghoodvahah. 8. 53

Avaangmukho babhoovaatha tooshneeme`vaakhile`hvarah,

tato raamam vilokyaaha saumitrirdukhasamplutam. 8. 54

Tooshneembhootam chintayantam garhantam sne`habandhanam,

matkrite` tyaja santaapam jahi maam raghunandana. 8. 55

Rama remembered the pratigna He had made, to kill anybody who came into the chamber while He was talking with Kaala. Grief filled His hriday. His face reflected His anguish. He was unable to speak for a while. This was far worse than any dukha that had come into His jeevan, including the dukha of Sita's abduction. This is the prema Bhagwan has for His bhaktas.'

Look! Had it been Krishna Bhagwan in the same situation, He would have said, 'I don't observe such pratignas! Durvasa had come for just a good meal, which I gave him. What is the bandhan of pratigna-paalan in this? Some people tie themselves up for nothing!'

'When Lakshmanji saw Bhagwan Ramachandra's acute distress he said, "Prabhu! Why do You feel so dukhi? Why have You become silent? Why are You worried? Please don't be dukhi for me. Just kill me - *jahi maam raghunandanam.*"'

There is a sequence – a *krama* – in the gati of kaala. Kaala is neither short nor long. It seems short or long depending on the 'mood' of the person. Distance is measured in miles, but if a person is going to meet a loved one he is hardly aware of the length of the road. Desha and kaala are nothing but the individual's mental state. It is our brain that is the desha and kaala; they are neither long nor short.

Gatih kaalasya kalitaa poorvame`ve`drishee prabho,

tvayi heenapratigne` tu narako me` dhruvam bhave`t. 8. 56

Mayi preetiryadi bhave`dyadyanugraahyataa tava,

tyaktvaa shankaam jahi praagna maa maa dharmam tyaja prabho. 8. 57

Saumitrinokttam tachchhrutvaa raamashchalitamaanasah,

aahooya mantrinah sarvaan vasishtham che`damabraveet. 8. 58

Mune`raagamanam yattu kaalasyaapi hi bhaashitam,

pratignaamaatmanashchaiva sarvamaave`dayatprabhuh. 8. 59

Shrutvaa raamasya vachanam mantrinah sapurohitaah,

oochuh praanjalayah sarve` raamamavilashtakaarinam. 8. 60

'Lakshman said, "Maharaj! This is the gati of kaala."'

A sequence is apparent in the kriya of the sansara. The *nimitta* – causal factor – of the sequence is called the *upaadaana* – meaning, the basic matter, the substance of which the world is made. The sequence is called 'kaala' – Time! Among our Darshans, the Charvaks, Jains and Vaisheshiks consider kaala to be a dravya – a substance. The rest of the Darshans – like Yoga, Sankhya, Vedanta, Bhakti, and Vaiyakaran (grammar) do not consider kaala to be a dravya.

In kaala, the tradition of sequence arises by seeing the objects. Because of this, the manushya experiences a feeling of helplessness.

One factor is the superimposition of sanskaras. Another factor is the superimposition of akaras. The world seems real because the akaras seem real. The influence of the sanskaras makes the manushya bind himself to his beliefs of right and wrong, good and bad, etc.

'Lakshmanji told Rama, "If Your pratigna is broken, I will have to go to Narak. If You have prema for me, and if You think me worthy of compassion, please give up all doubts and put me to death. Please don't give up Your Dharma!"'

Lakshmanji had left his regular Dharma umpteen times for Rama. His Dharma was Rama's seva.

'Ramachandraji's mana became even more shaky when He heard what Lakshmanji had to say. Vasishthaji – the Purohit of Dashrathji's vansha – came. Then Rama told everybody about coming of Kaala and what he had said. It was time for the Rajya to change.

Poorvame`va hi nirdishtam tava bhoobhaarahaarinah,

lakshmane`na viyogaste` gnaato vignaanachaksushaa. 8. 61

Tyajaashu lakshmanam raama maa pratignaam tyaja prabho,

pratignaate` parityaktte` dharmo bhavati nishfalah. 8. 62

Dharma` nashte`akhile` raama trailokyam nashyati dhruvam,

tvam tu sarvasya lokasya paalakoasi raghoottama. 8. 63

Tyaktvaa lakshmaname`vaikyam trailokyam traatumarhasi,

raamo dharmaarthasahitam vaakyam te`shaamaninditam. 8. 64

Sabhaamadhye` samaashrutya praaha saumotrimanjasaa,

yathe`shtam gachchha saumitre` maa bhooddharmasya sanshayah. 8. 65

The people were unanimous in their answer. They folded their hands and said, "Maharaj! You are Maryada Purushottam. Please do what You have pledged. There are only two options – either You let Lakshman go, or You let Your pratigna go. If You leave Your pratigna, nobody in the world will maintain the Dharma of Pratigna-paalan. Dharma will be destroyed forever. You are the rakshak of all, Prabho! Let go of Lakshman; don't let go of Your pratigna."'

Look; the pratigna has already been broken, because Kaala had made the condition that no third person should be told of the talk between him and Ramachandra. In His prema for Lakshman, Rama involuntarily broke the pledge and told the people about what Kaala had said.

‘Lakshman was told of the decision taken by the people. It is not right to create a doubt in the people’s mana about Dharma. Ramachandra told Lakshman, “Lakshman! You have My leave.”

Parityaago vadho vaapi sataame`vobhayam samam,

e`vamuktte` raghushre`shthe` dukhavyaakulite`kshanah. 8. 66

Raamam pranamya saumitrih sheeghram grihamagaatsvakam,

tatoagaatsarayooteeramaachamya sa kritaanjalih. 8. 67

Nava dvaaraani sanyamya moordhni praanamadhaarayat,

yadaksharam param brahma vaasude`vaakhyamavyayam. 8. 68

Padam tatparamam dhaama che`tasaa soabhyachintayat,

vaayurodhe`na sanyukttam sarve` de`vaah sahaeshayah. 8. 69

Saagrayo lakshmanam pushpaistushtuvushcha samaakiran,

adrishyam vibudhaih kaishchitsashareeram cha vaasavah. 8. 70

Griheetvaa lakshmanam shakrah svargalokamathaagamat,

tato vishnoshchaturbhaagam tam de`vam surasattamaah,

sarve` de`varshayo drishtvaa lakshmanam samapoojayan. 8. 71

Lakshmane` hi divamaagate` harau siddhalokagatayoginastadaa,

brahmanaa saha samaagamanmudaa drashtumaahiroopkam. 8. 72

When Ramachandra said this, Lakshman bowed at His feet sorrowfully. After going to his own house he went to the bank of the Saryu and sat down with hands folded in his lap. He blocked all the nine openings of the shareer, did pranayama, and mentally established himself in the Parabrahm Paramatma. He merged into his Self and became established in his Self. Even the Devtas could not see him. Indra saw his shareer and brought him to Swarga-loka. Lakshman was one fourth of Vishnu Bhagwan. He merged into the Shesha Nag on whom Bhagwan Vishnu reclines.

When Lakshman was established in his swarup as the Shesha, Brahma and the other Devtas came to do his darshan.

Uttar Kanda

The Ninth Sarga

Maha-prayan

Shreemahaade`va uvaacha

Lakshmanam tu parityajya raamo dukhasamanvitah,

mantrino naigamaanshchaiva vasishtham che`damabraveet. 9. 1

Abhishek`kshshyaami bharatamadhiraajye` mahaamatim,

adya chaaham gamishyaami lakshmanasya padaanugah. 9. 2

'Ramachandra was filled with grief because He had given up Lakshman.'

It is not the lakshan of a Satpurush that no dukha comes into his jeevan. For a Satpurush, dukha is a test, and nobody can be tested if he never experiences dukha.

The many dukhas that came into the life of Shri Krishna's jeevan show us how He coped with them, and this shows what a great Satpurush He was. He was born in jail, with his mother and father bound by handcuffs and fetters. Immediately after birth He was taken to the house of strangers. Before He was six days old, He was given poison to drink. A cart fell on Him before He began to crawl, and trees fell on Him when He was a small child. He was lifted up in a whirlwind. He had to kill His own Mama. Jarasandha attacked the city He lived in seventeen times; He had to escape, running barefoot, and create a new city in the middle of the sea. There was a dacoity at the house of His father-in-law. His children would not listen to Him. Shri Krishna told them to respect Mahatmas, but they had no respect for the Sadhus. Shri Krishna liked to dress in the normal clothes of a Kshatriya but His son dressed up like a woman. Out of all this dukha emerged the Gita – *'dukhashvanudvignamanaa.'*

Don't imagine that a Satpurush is one who smiles all the time. A Satpurush is one who crosses over the atmosphere of dukha. How can his calibre be tested if there is no dukha in his jeevan?

'Lakshmanji was renounced. Rama called the mantris, Brahmins, and Vasishthaji. He told them, "I will do Bharat's abhishek and go to be with Lakshman. I cannot live without Lakshman."'

In the words of bhagavan Shri Shankaracharya – *'Eeshitaabhaave` eeshvaraabhaavaprasangah'* – if the jagat and jeeva don't remain, whose Ishwara will the Ishwara be?

'Prakritim purusham chaiva viddhyanaadee ubhaavapi' – in his commentary on the Gita, Shankaracharya has written about this shloka: *eeshitaabhaave` eeshvaraabhaavaprashangah.* The meaning is, 'What is Rama without Lakshman? Lakshman is the lakshan of Rama! Just as the *lalaree* (the loose skin that hangs at a cow's neck) is the lakshan of a cow, Lakshman is Ramachandra's lakshan. What would a cow be if it had no lalari? In the same way, it is Rama's lakshan to have Lakshman by His side. If Lakshman – the roop of His lakshan – is not there, how can we have the darshan of Rama, who is our *lakshya* – our goal?'

E`vamuktte` raghushre`shthe` paurajaanapadaastadaa,

drumaa ivachchhinnamoolaa dukhaartaa patitaa bhuvi. 9. 3

Moorchchhito bharato vaapi shrutvaa raamaabhibhaashitam,

garhayaamaasa raajyam sa praahe`dam raamasannidhau. 9. 4

Satye`na cha shape` naaham tvaam vinaa divi vaa bhuvi,

kaankshe` raajyam raghushre`shtham shape` tvatpaadayoh Prabho. 9. 5

Imau kushalavau raajannabhishinchasva raaghava,

oshale`shu kusham veeramuttare`shu lavam tathaa. 9. 6

Gachchhantu dootaastvaritam shatrughnaanayanaaya hi,

asmaakame`tadgamanam svarvaasaaya shrunotu sah. 9. 7

Hearing this made all present feel greatly distressed. Bharatji began to disdain the Rajya. He told Rama, "I take a *satya saugandha* – I take an oath by Your charan – that I cannot agree to anything without You, neither in Swargaloka not in the Martyaloka!"

Bharat suggested that the abhishek should be done, of Kush on the throne of Kaushal, and Luv on the throne of Uttar Kaushal.'

The region discussed is what we know as Madhya Pradesh. Kush would rule Madhya Pradesh and the whole of South India, and Luv would rule the area surrounding Ayodhya.

'Messengers were sent to bring Shatrughnaji to Ayodhya.

Bharate`noditam shrutvaa patitaastaah sameekshya tam,

prajaashcha bhayasanvignaa raamavishle`shakaataraah. 9. 8

Vasishtho bhagavaan raamamuvaacha sadayam vachah,

pashya taataadaraatsarvaa patitaa bhootale` prajaah. 9. 9

Taasaam bhaavaanugam raama prasaadam kartumarhasi,

shrutvaa vasishthavachanam taah samutthaapya poojya cha. 9. 10

Sasne`ho raghunaathastaah kim karomeeti chaabraveet,

tatah praanjalayah prochuh praja bhaktyaa raghoodvaham. 9. 11

Gantumichchhasi yatra tvamanugachchhaamahe` vayam,

asmaakame`shaa paramaa preetirdharmoayamakshayah. 9. 12

The people were distressed further when Bharatji declined to accept the throne. Vasishthaji told Ramji about the distress of the praja. Ramji was filled with prema. He began to ask people about their well-being. The representatives of the people told Him, "Maharaj! We will go with

You wherever You want to go. This is what will make us happy, and this is our Dharma."

Tavaanugamane` raama hridgataa no dridhaa matih,

putrasaaraadibhih saadharmanuyaamoadya savathaa. 9. 13

Tapovanam vaa svargam vaa puram vaa raghunandana,

gnaatvaa te`shaam manodaardhyam kaalasya vachanam tathaa. 9. 14

Bhakttam paurajanam chaiva baadhamityaaha raaghavah,

kritvaivam nishchayam raamastasminne`vaahani prabhuh. 9. 15

Prasthaapayaamaasa cha tau raamabhadrah kusheelavau,

shashtau rathasahasraani sahasram chaiva dantinaam. 9. 16

Shashtim chaashvasaasraanaame`kaikasmai dadau balam,

bahuratnau bahudhanau hrishapushtajanaavritau. 9. 17

"He Rama! Our decision is firm. Whether You stay in a van, or in Swarga, or in a city, we will go with You, taking our families with us."

Ramji gave His consent. He sent Luv and Kush to the realms they were to rule, giving them large armies and much wealth.

Abhivadya gatau raamam krichchhre`na tu kusheelavau,

shatrughnaanayane` dootaanpre`shayaamaasa raaghavah. 9. 18

Te` dootaastvaritam shatrughnaaya nyave`dayan,

kaalasyaagamanam pashchaadatriputrasya che`shtitam. 9. 19

Lakshmanasya cha niryaanam pratignaam raaghavasya cha,

putraabhishe`chanam chaiva sarvam raamachikeershitam. 9. 20

Shrutvaa tad dootavachanam shatrughnah putraavaahooya satvarah,

vyathitoapi dhritim labdhvaa putraavaahooya satvarah,

abhishichya subaahum vai mathuraayaam mahaabalah. 9. 21

Yoopake`tum cha vidishaanagare` shatrusoodanah,

ayodhyaam tvaritam praagaatsvayam raamadidrikshayaa. 9. 22

The messengers reached Shatrughna and told him all that had transpired at Ayodhya. They told him about Kaala coming, and Durvasa's insistence, and Lakshman's leaving the prithivi because of Ramachandra's pratigna.

Filled with sorrow, Shatrughna called his sons, Subahu and Upaketu, and did their abhishek as the Rajas of Mathura and Vidisha. Then he hastened to Ayodhya.

Dadarsha cha mahaatmaanam te`jasaa jvalanaprabham,

dukoolayugasamveetam rishibhishchaakshayairvritam. 9. 23

Abhivaadya ramaanaatham shatrughno raghupungavam,

praanjalirdharmasahitam vaakyam praaha mahaamatih. 9. 24

Abhishichya sutau tatra raajye` raajeevalochana,

tavaanugamane` raajanviddhi maam kritanishchayam. 9. 25

Tyakttum naarhasi maam veera bhakttam tava vishe`shatah,

shatrughnasya dridhaam buddhim vignaaya raghunandanah. 9. 26

Sajjeebhavatu madhyaahne` bhavaanityabraveedvachah,

atha kshanaatsamutpe`turvaanaraah kaamaroopinah. 9. 27

Shatrughna observed that Rama's brilliance had brightened, like fire. He was with Mahatmas. Shatrughna went and bowed down at Bhagwan Ramachandra's charan. Then he said, "He Ramachandra! I have freed myself from all bandhans and kartavyas. I handed over the Rajyas to my putras. I will go with You."

Rikshaashaashcha raakshasaashchaiva gopuchchhaashcha sahasrashah,

risheenaam de`vataanaam cha putraa raamasya nirgamam. 9. 28

Shrutvaa prochoo raghushre`shtham sarve` vaanararaakshasaah,

tavaanugamane` vidhi nishchitaarthaanhi nah prabho. 9. 29

E`tasminnantare` raamam sugreevoapi mahaabalah,

yathaavadabhivaadyaaha raaghavam bhakttavatsalam. 9. 30

Abhishichyaangadam raajye` aagatoasmi mahaabalam,

tavaanugamane` raama vidhi maam kritanishchayam. 9. 31

Shrutvaa te`shaam dridham vaakyam rikshavaanararakshasaam,

vibheeshanamuvaache`dam vachanam mridu saadaram. 9. 32

The news of Bhagwan Rama's decision to leave the Martyaloka had reached the vanars, rishabhs, Rishis and Devtas. All of them decided to go with Him. Sugrivaji came and told Ramachandra, "I have made Angad the Raja and come to You."

Dharishyati dharaa yaavatprajaastaavatprashaadhi me`,

vachanaadraakshanam raajyam shaapitoasi mamopari. 9. 33

Na kinchiduttaram vaachyam tvayaa matkritakaaranaat,

e`vam vibheeshanam tooktvaa hanoomantamathaabraveet. 9. 34

Maarute` tvam chiranjeeva mamaagnaam maa mrishaa krithaah,

jaambavaantamatha praaha tishtha tvam dvaaparaantre`. 9. 35

Mayaa saargham bhave`dyuddham yatkichitkaaranaantare`,

tatastaan raaghavah praaha riksharaakshasavaanaraan,

sarvaane`va mayaa saardham prayaate`ti dayaanvitah. 9. 36

Bhagwan Rama told Vibhishan to stay on the Prithivi and rule Lanka till the end of the kalpa. He also told Hanumanji to stay back on earth. It was Hanumanji's wish to remain in the Martyaloka for as long as Bhagwan Ramachandra's naam and katha were continued here. He

wanted to help the people who did Bhagwan's katha and chanted His name.

Bhagwan Shri Ramachandra told Hanumanji that He wanted to remain indebted to him, because:

'Narah pratyupakaaraanaamaapatssvaayaati paatrataam'.

A manushya gets the chance to return a favour done to him when the other manushya faces a problem. Ramji said to Hanumanji, "I don't want you to have to face any problem ever! I hope there will never be any scope for Me to return the many favours you have done Me.

'*Mayaiva jeernataam yaatu yattvayopakritam kape`.'*

Hanumanji! All I want is to digest the favours you have done Me."

Hanumanji said:

Yaavattava kathaa loke` vicharishyati paavanee,

taavatsthaasyaami me`dinyaam tavaagnaamanupaalayan.

"Maharaj! I will obey Your aagna and stay here, in the Martyaloka."

Ramachandra said, "Maruti! Be chiranjeevi – live forever, and never let My aagna become false. I want you to stay on this earth for as long as people do My katha and chant My naam, so stay on this earth."

Bhagwan Shri Rama turned to Jambavan and said, "I will come as Krishna in the Dwapar Yuga. I will meet you then."

Thus Bhagwan Ramachandra gave His aagna to these people and felt deep compassion.

Tatah prabhaate` raghuvanshanaatho vishaalavakshaah sitakanjane`trah,

purodhadhasam praaha vasishthamaaryam yaantvagnihotraani puro guro me`. 9. 37

Tato vasishthoapi chakaara sarvam praasthaanikam karma mahadvidhaanaat,

kshaumaambaro darbhapavitrapaanirmahaaprayaanaaya griheetabuddhih. 9. 38

Nishkramya raamo nagaraatsitaabhraachchhasheeva yaatah shashikotikaantih,

raamasya savye` sitapadmahastaa padmaa gataa padmavishaalane`traa. 9. 39

Paarshve`atha dakshe`arunakanjahastaa shyaamaa yayau bhorapi deeptamaanaa,

shaastraani shastraani dhanushcha baanaa jagmuh purastaad dhritavigrahaaste`. 9. 40

Ve`daashcha sarve` dhritavigrahaashcha yayushcha sarve` munayashcha divyaah,

maataa shruteenaam pranave`na saadhvee yayau hari vyaahritibhih same`taa. 9. 41

Bhagwan Rama, protector of the Raghu Vansha, woke early morning. His face shone with anand. His eyes were like blue lotus flowers.

Guru Vasishtha walked in front, carrying the agnihotri fire. He did all the rituals that are done when a person does deha-tyaga. A pitambara was draped round Bhagwan's shoulders. He held a wisp of kush grass in His hand, and arranged His buddhi for the Maha-prayan, the great journey called mrityu. He went out of the city gate.

Bhagwan's divya roop manifested. Laxmiji appeared at His left, holding a white lotus in her hand. Shyama Prithivi Devi appeared at His right. The Shastras and shastras – His dhanush-baan – assumed human forms and walked behind Bhagwan Shri Rama. All the Vedas, Munis, and Gayatri – the mother of the Shrutis – and the Pranav – Oum – Bhu, Bhuva, Svah, and other mystical utterances assumed divine forms and walked behind Bhagwan.

Ganchhantame`vaanugataa janaaste` saputradaaraah saha bandhuvargaih,

anaavritadvaaramivaapavargam raamam vrajantam yayuraaptakaamaah,

saantahpurah saanucharah sabhaaryah shatrughnayuktto bharatoanuyaatah. 9. 42

Gachchhantamaalokya ramaasame`tam shreeraaghavam paurajanaah samastaah,

sabaalavriddhaashcha yayurdvijaagryaah saamaatyavargaashcha samantrino yayuh. 9. 43

Sarve` gataah kshatramukhaah prahrishtaa vaishyaashcha shoodraashcha tathaa pare`cha,

sugreevamukhyaa haripungavaashcha snaataa vishuddhaah shubhashabdayukttaah. 9. 44

Na kshchidaaseedbhavadukhayuktto deenoathavaa baahyasukhe`shu sakttah,

aanandaroopaanugataa virakttaa yayushcha raamam pashubhrityavargaih. 9. 45

Bhootaanyadrishyani cha yaani tatra ye` praaninah sthaavarajangamaashcha,

saakshaatparaatmaanamanantashakttim jagmurvirakttaah parame`kameesham. 9. 46

Naaseedayodhyaanagare` tu jantuh kashchittadaa raamamanaa na yaatah,

shoonyam babhoovaakhilame`va tatra puram gate` raajani raamachandre`. 9. 47

Tatoatidooram nagaraatsa gatvaa drishtrvaa nadeem taam harine`trajaataam,

nananda raamah smritapaavanoato dadarsha chaashe`shamidam hridistham. 9. 48

It was like the doorway to Moksha had been opened! At the time of Bhagwan Ramachandra's departure, Bharat, Shatrughna, and the whole praja – including the young and the old, the servants, mantris, Sugriva and other vanars, all followed Him. Nobody felt any dukha. Nobody felt impoverished, and nobody has asakti for any expernal object. They all had vairagya and were filled with anand!'

This kind of katha comes twice in the history of Ayodhya. The first story is when Harishchandra was the Raja of Ayodhya. When Dharmaraj came to take him to Swarga, he made an objection. He asked the Devta of death, 'Why do you want to take me to Swarga?'

Dharmaraj replied, 'You have done a great deal of Dharma.'

Raja Harishchandra said, 'It is not that I did Dharma just by myself. The money of the praja was used for Dharma. My shareer was not the only shareer used for Dharma; and therefore, the fruit of the Dharma should be given to all. The Dharma done by a Raja is not an individual's Dharma; it is a collective effort that includes the praja. If I alone get the bhoga which is the fruit of the Dharma, I will be considered dishonest.'

'Then what do you suggest?'

'If you take my whole praja to Swarga I will also go to Swarga.'

Dharmaraj summoned a large number of vimans. The entire praja of Ayodhya went to Swarga with Raja Harishchandra. This story is given in the Puranas. It is a well-known story.

'All the beings living in Ayodhya, noticed and ununnoticed, like animals, birds, insects, worms etc, were attached to Ramachandra. The whole city became empty. Every being wanted to go with Bhagwan Shri Rama.

Athaagatasatra pitaamaho mahaan de`vaashcha sarve` rishayashcha siddhaah,

vimaanakoteebhirapaarapaaram samaavritam kham surase`vitaabhih. 9. 49

Raviprakaashaabhirabhisfuratsvam jyotirmayam tatra nabho babhoova,

svayamprakaashairmahataa mahadbhih samaavritam punyakritaam varishthaih. 9. 50

Vavushcha vaataashcha sugandhavanto vavarsha vrishtih kusumaavaleenaam,

upasthite` de`vamridanganaade` gaayatsu vidyaadharakinnare`shu. 9. 51

Raamastu padbhyaam sarayoojalam sakritsprishtvaa parikraamadanantashakttih,

brahmaa tadaa praaha kritaanjalistam raamam paraatman parame`shvarastvam. 9. 52

Vishnuh sadaanandamayoasi poorno jaanaasi tattvam nijamaishame`kam,

tathaapi daasasya mamaakhile`sha kritam vacho bhakttaparoasi vidvan. 9. 53

Tvam bhraatrirvaishnavame`vamaadyam pravishya de`ham paripaahi de`vaan,

yadvaa paro vaa yadi rochate` tam pravishya de`ham paripaahi nastvam. 9. 54

Tvame`va de`vaadhipatishcha vishnurjaananti na tvaam purushaa vinaa maam,

sahasrakritvastu Namaste` praseeda de`ve`sha punarnamaste`. 9. 55

Brahmaji came to welcome Bhagwan Ramachandra. The entire akash was bright, filled with those who had great punya. A gentle, fragrant breeze began to blow. The Devtas' instruments began to play. Bhagwan stepped into the flowing water of the Sarayu. He was barefooted. He scooped up water with cupped hands, and sipped it.

Brahmaji folded his hands and said, "He Rama! You are the Parameshwara! You are Vishnu! You are Sacchidananda-roop, and You are poorna! You are aware of being the advitiya Brahman. You do what Your bhaktas ask You to do. Now, come and abide in the Vaishnava-pada. Protect us. You are the Devta of the Devtas. Apart from Your bhaktas, You alone know what You are! I bow down at Your charan thousands of times!"

Pitaamahapraarthanayaa sa raamah pashyatsu de`ve`shu mahaaprakaashah,

mushnamshcha chakshoonshi divaukasaam tadaa babhoova chakraadiyutashchaturbhujah. 9. 56

She`sho babhoove`shvaratalpabhootah saumitriratyadbhutabhogadhaaree,

babhoovatushchakradarau cha divyau kaike`yisoonurlavanaantakashcha. 9. 57

Seetaa cha lakshmeerabhavatpuraiva raamo hi vishnuh purushah puraanah,

sahaanujah poorvashareerake`na babhoova te`jomayadivyamoortih. 9. 58

Vishnum samaasaadya sure`ndramukhyaa de`vaashcha siddha munayashcha yakshaah,

pitaamahaadyaah paritah pare`sham stavairgrinantah paripoojayantah. 9. 59

Aanandasamplaavitapoornachittaa babhoovire` praaptamanorathaaste`,

tadaaha vishnudruhinam mahaatmaa e`te` hi bhakttaa mayi chaanurakttaah. 9. 60

Yaanatam divam maamanuyaanti sarve` tiryakshareeraa api punyayukttaah,

vaikunthasaamyam paramam prayaantu samaavishasvaashu mamaagnayaa tvam. 9. 61

Bhagwan Ramachandra assumed His chaturbhuj roop when He heard Brahmaji's prayer. His divine form was effulgent. Lakshmanji came in his Shesha form and coiled up for Ramachandra to repose. Bhagwan Ramachandra sat down on the Sheshaji. Shri Shatrughna, Sumitraji's putra, and Bharatji took on the forms of Bhagwan's Chakra and Shankha. Sitaji had already assumed her form as Laxmiji. Shri Ramachandra is the Purana-Purusha Vishnu. His brothers are with Him.

The Devtas did Ramachandra Bhagwan's darshan in this form. They did His stuti and puja. Everybody's hriday was filled with anand, and everybody's wishes were fulfilled. Bhagwan Ramachyandra told Brahmaji, "My bhaktas all have great prema for Me. Let them all come, when I go to My loka, whether they are manushya, pashu, pakshi, or keet-patang."

'Vaikunthasaamya paramam prayaantu.'

“They will live as My equals. There will be no worldy differences of great and small. This is My aagna.”

Shrutvaa hare`rvaakyamathaabraveetkah saantaanikaanyaantu vichitrabhogaan,

lokaanmadeeyopari deepyamaanaamstvadbhaavayukttaah kritapunyapunjaah. 9. 62

Ye` chaapi te` raama pavitranaama grinanti martyaa layakaala e`va,

agnaanato vaapi bhajantu lokaanstaane`va yogairapi chaadhigamyaan. 9. 63

Tatoatihrishtaa hariraakshasaadyaah sprishtvaa jalam tyakttakale`varaaste`,

prape`dire` praakttaname`va roopam yadanshajaa rikshahareeshvaraaste`. 9. 64

Prabhaakaram praapa haripraveerah sugreeva aadityajaveeryavattvaat,

tato vimagnaah sarayoojale`shu naraah parityajya manushyade`ham 9. 65

Aaruhya divyaabharanaa vimaanam praapushcha te` saantanikaakhyalokaan,

tiryakprajaataa api raamadrishtaa jalam pravishtaa divame`va yaataah. 9. 66

Didrikshavo jaanapadaashcha loka raamam samaalokya vimukttasangaah,

smritvaa harim lokagurum pare`sham sprishtvaa jalam svargamavaapuranjah. 9. 67

Brahmaji said, “They will all go to the loka that is even higher than my loka. They will be filled with bhakti for You. He Rama! Let those who

utter Your naam at the time of mrityu – knowingly or unknowingly – obtain Your dham."

Then the vanars, bhalu, pashu, pakshi etc regained their Devta roop. Every being merged into the Devta of whom he was an ansha. They all obtained the loka that is higher than Brahmaloka. They all got the darshan of Ramachandra as the sakshat Narayana.

E`taavade`vottaramaaha shambhooh shreeraamachandrasya kathaavashe`sham,

yah paadamapyanna pathe`tsa paapaadvimuchyate` janmasahasrajaataat. 9. 68

Dine` dine` paapachayam prakurvan pathe`nnarah shlokamapeeha bhaktyaa,

vimukttasarvaaghachayah prayaati raamasya saalokyamananyalabhyam. 9. 69

Aakhyaaname`tadradhunaayakasya kritam puraa raaghavachodite`na,

mahe`shvare`naaptabhavishyadartha. Shrutvaa tu raamah paritoshame`ti. 9. 70

Raamaayanam kaavyamanantapunyam shreeshankare`naabhihitam bhavaanyai,

bhaktyaa pathe`dyah nityam shrotuyaatsa paapairvimuchyate` janmashatodbhavaishcha. 9. 71

Adhyaatmaraamam pathatashcha nityam shrotushcha bhaktyaa likhitushcha raamah,

atiprasannashcha sadaa sameepe` seetaasame`tah shriyamaatanoti. 9. 72

Raamaayanam janamanoharamaadikaavyam brahmaadibhih suravarairapi sanstutam cha,

shraddhaanvitah pathati yah shrunuyaattu nityam vishnoh prayaati sadanam sa vishuddhade`hah. 9. 73

Samaaptamidamuttarakaandam.

Bhagwan Shankar narrated this Ramayana to Gauriji. Even a little shravan-varnan of this eats away the paapa of thousands of past janmas. By doing the paatha of its shlokas – even half a shloka – a person gets the loka of the Parabrahm Paramatma Shri Ramachandra. It is by Ramachandra's prompting that Maheshwara created this charitra. The composition of this Ramayana is poorna. Shankarji gave its upadesh to Bhavani, who shares half his shareer. Whoever reads it with prema becomes free of all the paapa accumulated over countless past births.

Parameshwara Sita-Rama are always pleased with a person who does a daily paatha or sharvan, or writes a part of the 'Adhyatma Ramayana'. They bestow Laxmi, and fulfil the person's desires.

This Ramayana is an *aadi-kaavya* – the earliest poetry form of Ramachandra's story. It gives happiness to all. Even great Devtas praise it whole-heartedly. Anybody who does its shravan or paatha with shraddha gains a vishuddha shareer, becomes free of paapa, and goes to the loka of Vishnu Bhagwan.

Rama is the Raja for all time, not just during His Avatar. He is the eternal Raja, and the Raja of the hriday of manushyas. No wise person will hesitate to accept Rama as the Raja of his hriday.

Rama never goes anywhere. His going to His Dhaam means that instead of seeing Him outside, He is seen within, in the hriday. As long as Rama-katha continues, He is seen with open eyes. As soon as Rama-katha is concluded His darshan is obtained in the hriday. That means, we get the darshan of His sadguna and maryada, of Dharma, and the ever-smiling Ramachandra in our hriday. This is the purpose of the 'Adhyatma Ramayana.' The meaning of the word *adhyatma* also

means the manas; the mana. In the ‘Ramcharitamanas’, Goswami has used the word *maanasa* in place of ‘adhyatma’.

‘Raamaayana shatakoti apaaraa’ – there are countless numbers of Ramayanas, of which the ‘Adhatma Ramayana’ purifies the mana and the antahkarana of the manushya. It takes our jeevan in the right direction.

Thus, the Uttar Kand is concluded.

The Adhyatma Ramayana is concluded.

Glossary

A - a prefix denoting not, like agnan means not having Gnan

Aagam – a sacred text; Veda

Aagna – *aagna* – command

Aanaav-mala – the most subtle impurity

Aayu – life span

a-bhakta – not a bhakta

Abhas – *aabhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhay – without fear

Abhay-daan – the daan of making a person free of fear

Abhichar – malicious black magic

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive`sha* – ignorance leading to fear of death

Abhinna – not separate

Abhishek - *abhishe`ka* – the crowning ceremony

Achalanand – *achalaananda* – anand that is stable

Achaman – *aachamana* – offering water to rinse the mouth

Achintyanand – *achintyaananda* – unimaginable anand

Achit - lacking consciousness

Achyut – one who never slips from his position, Bhagwan

Adbhut – marvelous, wonderful

Adeha – *ade`ha* – without a physical form

Adesh – *aade`sha* – a command

Adham – lowly

Adhar – *aadhaara* – the base, support

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhidaivik – relating to mantras

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam – difficult

Agar – incense stick

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown

Agni - fire

Agnihotra – daily fire worship

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Agraha – *aagraha* – insistence

Aham – the 'I'

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* – unborn, eternal

Ajanma – *ajanmaa* – unborn; not subject to birth or death

Ajar - not subject to decay and old age

Ajay – unconquerable

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akhil – entire, the whole

Akhyan – *aakhyaana* – narration

Aklishta – without causing suffering

Akshara – the permanent, a letter of the alphabet

Akshat – uncooked rice grains

Akshay – inexhaustible, imperishable

Alaukik – not of this world

Amara - undying

Amarkosha – Sanskrit dictionary

Amavasya – *amaavasyaa* – the night of no-moon

Amit – without limit

Amogha - unfailing

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – *aananda* - happiness, bliss, enjoyment

Anandamaya – the sheath that is filled with pure bliss

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Ananya – having no other

Anatma – *anaatmaa* – that, which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anil – the Devta of the wind

Anirvachaniya – something that cannot be called the Satya or asatya

Anitya – transient

Annamaya - the sheath of food, the gross shareer

Ansha – a part

Anta – the end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within, introspective

Antaryami – *antaryaamee* – the one who dwells within and knows what is in the heart

Antyeshti – *antye`sthee* – last rites

Anubhav – experience

Anubhuti – an experience

Anugrah – compassion, a favorAnumuksha – desire for MOksha

Anuman – *anumaana* – inference

Anuraga – *anuraaga* – affection, love, attachment

Anurodh – entreaty

Anushthana – *anushthana* – a ritual done for achieving a specific purpose

Anvay – connected, follower

Apanchikrita – not of the five elements

Aparadh – *aparaadha* - an offence,

Aparadhi – *aparaadhee* – guilty of a grave offence

Aparinami – *aparinaamee* – without having any result or conclusion

Aparoksha – experienced directly, known through the senses

Apashabda – bad language

Apavad – *apavaada* – an exception; a negation

Apavad – *apavaada* – the exception, negation

Apoorva – latent fruit

Aprameya – *aprame`ya* - immeasurable

Aprapta – *apraapta* – not obtained

Apriya – not liked

Apsara – *apsaraa* – a celestial nymph

Aradhana - *aaraadhanaa* - worship

Archanam – worshipping

Ardhangini – *ardhaanginee* – one who is half the body

Arghya – offering water for washing hands

a-roop – formless

Arthavaad – the principle of getting a beneficial result

Arundhati – the wife of Guru Vasishtha

Asadgraahya – grasping that, which is not Satya

Asakti - *aasakti* - attachment, weakness for someone or something

Asana - *aasana* - a Yogic posture, a mat to sit on

Asanga – unattached

Asantosh - dissatisfaction

Ashanti - *ashaanti* - absence of peace

Ashesha-karana – *ashe`sha-kaarana* – the cause that is endless

Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Ashwini Kumars – twin brothers, doctors of the Devtas

Asmita – *asmitaa* – ego, sense of being the karta

Asteya – *aste`ya* – to not covet what belongs to others

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Astra – a weapon that is thrown, like an arrow or spear

Asura - a race of demons

Atindriyanand – *ateendriyaananda* – anand beyond the indriyas

Atithi – guest

Atmahatya – *aatmahatyaa* – to kill yourself; commit suicide

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Aushadhi - *aushadhee* – medicinal plant

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avahan – to invite; invoke

Avaran – *aavarana* – a covering that hides the truth

Avastha – *avasthaa* – state, condition

Avichal – unshaken

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avivek – *avive`ka* – absence of vivek

Avyakta – not manifest

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baadha-samaan-adhikaran – where the adhikaran (base) is equal, but one is negated

Baan – an arrow

Baddha – tied, bound

Badhai – *badhaayee* – to congratulate

Bahirmukha – the mind turned to the outer world

Bala – strength

Bandhan – bondage, fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beej – seed

Beta – *be`taa* - child, son

Beti – *be`tee* - daughter

Bhaga – excellence in auspicious qualities

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhagavattaa – being Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal – the Ishwara who has motherly love for His bhaktas

Bhakti – loving devotion

Bharat – *bhaarata* –India

Bharya –*bhaaryaa* – wife

Bhautik – made of the pancha bhoota

Bhava – *bhaava* – feeling, existing

Bhavana – *bhaavanaa* – feeling

Bhava-sagar - *bhava-saagara* – the sea of this life

Bheda-buddhi – *bhe`da-buddhi* – considering another to be separate

Bhiksha - *bhikshaa* - begged food

Bhoga - pleasant and unpleasant experiences, indulging in sense objects

Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience

Bhoo – the Prithivi

Bhoo – to become

Bhoodevi – *bhoode`vee* – the Prithivi, Bhagwan's patni

Bhoomipoojan – puja of the ground

Bhram – *bhrama* – false understanding, deluded thinking

Bhram - false understanding, delusion

Bhranti - *bhraanti* – false understanding

Bhudevi – *bhoode`vee* – the goddess earth, Prithivi

Bhupati – *bhoopati* – owner of land

Bhuvah – the atmosphere

Bhuvan – cosmological region; the world

Bhuvarloka – the atmosphere above the earth. One of the three lokas – Prithiv, Bhuvar and Swarga

Bimba – object

Brahma – *brahmaa* – the Creator of this world

Brahmaghati – *brahmaghaatee* – a person who kills a Brahmin

Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman

Brahmanda – the Cosmos

Bua - father's sister

Buddha – enlightened; Mukta – liberated from rebirth

Buddhi – the intellect, the thinking mind

Buddhimaan – a wise person

Chachaji – *chaachaajee* – father's brother, uncle

Chakra – Bhagwan's discus

Chamatkara – *chamatkara* – miracle

Chandakodanda – a strong dhanush

Chandan – sandalwood, sandalwood paste

Chandi – the fearsome form of Durga

Chandrama – *chandramaa* – the moon

Chanvar – ceremonial fly-whisk

Chara-achara – moving and unmoving objects

Charan – a kind of demi-god

Charan – feet

Charan-kamal – lotus-like feet

Charanodak – the water with which a revered person's feet have been washed

Charan-raja – dust of the feet

Charitra – an account of life

Charitra – lifestyle and behavior

Charitravan - *charitravaana* - having a noble character

Chatai – a straw mat

Chavar – a fly-whisk

Chetana – *che`tana* – sentient, having consciousness

Chhatra – a ceremonial umbrella

Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness

Chidakash – *chidaakaasha* – the reflection of consciousness in the individual

Chidananda – *chidaananda* – the anand of the Chit

Chidatma – chidaatmaa – the Atma that is consciousness

Chidghan – filled with pure consciousness

Chinmaya - filled with consciousness

Chinta – *chintaa* – worry; anxiety

Chintamani - *chintaamani* - wish-fulfilling stone

Chintan - giving serious thought

Chiranjeevi – long lived, immortal

Chita – *chitaa* – the funeral pyre

Chitta - state of mind

Daan – charity

Daanveer – a great giver of charity

Daitya - a type of demon, sons of Diti

Daitya, Danava, Rakshasa, Asura – demonic groups

Daivi Sampatti – the wealth of divine qualities

Dakshina –*dakshinaa* – a monetary gift given to a Brahmin

Damaroo – a small double sided drum

Dambha – pretense, ostentation

Danda-kamandalu – the staff and bowl carried by a Monk

Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy

Darshan Shastra – *darshan-shastra* - philosophical system

Darshan Shatra – *darshan shaastra* – the Shastras of the Darshans – philosophical outlooks

Dasa – *daasa* – servant

Dasa – *daasa* – servant

Dashkandhar – ten-headed, Ravana

Dasi – *daasee* – maid servant

Dasyam - *daasyama* - serving

Daya – *dayaa* – compassion; mercy

Dayaveer – *dayaaveera* – a very compassionate person

Deha – *de`ha* – the body

Dehadhyasa – *de`haadhyaasa* – identifiactino with the body

Deha-tyaga – *de`ha-tyaaga* – giving up the physical body

Desha – *de`sha* - place, country

Devesha – *de`ve`sha* – the Ishwara of the Devtas

Devi – *de`vee* – a goddess, Parwati

Devta - *de`vtaa* - divine power

Dhaam - a holy place

Dhairya – steadfastness, courage

Dhanush – a bow for archery

Dhanya – blessed

Dharamshala – *dharamshaalaa* – charitable guesthouse

Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind

Dharati – the earth, the ground

Dharma – the right behavior for the individual

Dharmaraj – Yamaraj, the Devta of Mrityu

Dharmatma – *dharmaatmaa* – one who adheres to Dharma

Dharta – *dharataa* – one who supports

Dhata – *dhaataa* – the one who feeds

Dhatu – *dhaatu* - a primary substance

Dhee – buddhi with wisdom

Dheya - *dhe`ya* - the object of meditation

Dhruvanand – *dhruvaananda* – eternal anand

Dhvaja – *dhvajaa* – flag, pennant

Dhyana - *dhyaana* - meditation

Diksha – *deekshaa* – formal initiation into a mantra

Diksha – *dikshaa* – formal initiation

Divya - pertaining to the divine

Doot – emissary

Doota – messenger; emissary

Dosha – an offence, a fault

Dosha – bodily humors – vata (wind), cough and pitta (bile).

Drashta – *drashtaa* – the Atma that sees everything objectively

Dravya – substance, liquid

Drig-maatra – the pure vision

Drig-swarup – the form of vision

Drishta – seen, viewed

Drishti – vision, viewpoint

Drishti-paat – transferring power by a look

Dukha – sorrow, suffering.

Dukhakar – *dukhaakaara* – the form of dukha

Dunia – the world

Durachari – *duraachaaree* – having bad habits

Duracharini - *duraachaarinee* - an immoral woman

Duragraha – *duraagraha* – a wrong insistence

Duratma – *duraatmaa* – a wicked person

Durbhava - *durbhaava* - ill-will, hatred

Durguna - bad qualities, faults

Durvachan - abuses

Dushit – filled with faults

Dushkarma - bad deeds

Dushman – an enemy

Eka – *e`ka* – one

Ekadashi – *e`kaadashee* – the eleventh date of the lunar calendar

Ekadashi vrat – *e`kaadashee vrata* – fasting on the eleventh day of the lunar calendar

Ekagra - *e`kaagra* - fully focused

Ekagrata – *e`kaagrataa* – single pointed focus

Ekarasa- *e`karasa* – always the same

Eshana – *e`shanaa* – desire for the things we don't have

Gada - *gadaa* - mace

Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh

Gandha - smell, fragrance

Gandharva – a celestial musician

Gandharva – a kind of demi-god

Gandharva-vivah – a love marriage without the proper rituals

Ganga-snan – having a bath in the Gangaji

Garuda – the giant eagle on whom Bhagwan Vishnu travels

Gati – movement, Swarga for a jeevatma after death

Gauri – Parwati

Ghananand – dense anand

Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot

Ghee – rarified butter

Girgit – a chameleon

Giriraj – king among mountains

Girish – Shiva

Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gnatritva – having Gnan

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – a planet

Graha – *graaha* – a crocodile

Grahan – to accept

Graheeta – one who takes, absorbs

Granth – book

Griddha – vulture

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Gufa – *gufaa* – cave

Guhyak – a class of demi-gods

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Harin – a deer

Harsh – happiness

Hatya – *hatyaa* - killing

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hetu – *he`tu* – motive,purpose

Hetugraha – *he`tugraha* – cause

Himsa – *himsa* – violence

Hita – benefit, welfare

Homa - offering oblations in the sacred fire

Hriday – the seat of emotion

Ichha - *ichhaa* – wish

Idam – this

Indrajit – another name of Meghnad, because he had conquered Indra

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Ishwaratva – having the qualities of the Ishwara

Itihasa - *itihaasa* - history

Jaati – community, group

Jadata – *jadaata* – being inert

Jagadamba - *jagadambaa* - the Mother of Creation

Jagaddhatri – *jagaddhaatree* – the mother of the jagat

Jagat – the world

Jagatjanani - the Primordial Mother

Jagatpati – the Master of the world

Jagrit – *jaagrita* – the waking state

Jai – victory

Jai ho – Victory to you

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakanandini – Janak's daughter

Janakinath – the husband of Janaki

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu – the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jati – *jaati* – group of caste or specie

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Jeevatva – having the qualities of a jeeva

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time, death

Kaala-roop – the form of death

Kachori – a fried savory stuffed with spices

Kalaa – art, skill

Kalash – a round-bottomed vessel for water

Kali – *kaalee* – Parvati's fearsome form

Kali Yuga – the age of Kali

Kalmash – impurity

Kalpa – an eon of Time

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha – the wish-fulfilling tree

Kalpa-vriksha - wish-fulfilling tree

Kalpit – imagined

Kalrav – chirping of birds

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – *kalyaanee* - an auspicious lady

Kamadev – *kaamade`va* – the handsom Devta of romantic love

Kamadeva - *kaamade`va* – the Devta of lust

Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow

Kamal-lochan – lotus-eyed

Kamalnayan - one whose eyes are like a lotus flower

Kamana - *kaamanaa* - desire

Kamandalu – a vessel carried by Sadhus

Kamaroopi – *kaamaroopee* – the form of Kama

Kanan – *kaanana* – a garden

Kandarpa-vivah – the same as Gandharva-vivah

Kapat – deceit

Kapati – deceitful

Kapi – a monkey

Kapishwara – *kapeeshvara* – King of the monkeys

Kapoor – alum

Karana – *karana* – cause

Karana shareer – *kaarana shareera* - the causal body

Karma – action, deed, a ritual

Karma-bhoomi – *karmabhoomee* – a place where Karma-Kand is done, or some other major action

Karma-Kaand - Vedic rituals

Karmendriya – *karme`ndriya* – the five organs of action

Karnapatav – *karnaapaatava* – inefficiency, incompetence

Karta – *kartaa* - the doer of an action

Kartapan – *kartaapana* – the feeling of being the doer of a karma

Kartavya - duty, that which should be done

Karuna – *karuna* – compassion

Karya – *kaarya* – work, action, often the result of avidya

Kashi – Varanasi

Katha – *kathaa* – story, narration

Kavach – armor

Keet-patang – worms and moths

Ketu – *ke`too* – a planet that causes an eclipse

Kinkar – a servant

Kinnar – musicians of the Devtas

Kirtan – singing Bhagwan's name and glories, usually in a group

Kirti – fame, good name

Klishta – causing suffering

Kokil – a cuckoo

Kootastha – unmovable, unchanging

Kopa-bhavan – the room of anger

Kosha – a cacoon, a sheath, a treasury

Kosha - one of the five imaginary sheaths that cover the Atma

Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate

Krishi – related to the earth, farming

Kritaartha – successful

Kritakritya – successful, fulfilled

Kriya – *kriyaa* – action

Kshara – transient

Ksheerasagar – *ksheerasaagara* – the milky ocean on which Bhagwan Narayana takes repose on the Shesha Nag

Kshepak – *kshe`paka* – interpolation

Kuber – the Devta of money

Kula – family, descent

Kunda – the pit for the sacrificial fire

Kundal – dangling ear rings

Kusadhan - *kusaadhana* - wrong kind of sadhan

Kusanga – bad company

Kushal – deft

Kushal – well-being

Laangula - tail

Lakshan – characteristic, distinguishing feature

Lakshya – the target, the purpose

Laukik – of this world

Laya – melting, merging into something else

Leela – *leelaa* – Bhagwan's play, frolic

Lobha - greed

Loka – this world

Lokapal – *lokapaala* – ruler

Lokeshana – *loke`shanaa* - the wish to impress people

Maan – respect, pride

Mada – intoxication

Madhuparka – mixture of honey

Madhurya - *maadhurya* - sweetness, appeal

Madhya – the middle

Magar – a crocodile

Mahamati – *mahaamati* – intelligent and wise

Mahamaya – *mahaamaayaa* – Bhagwan's power of illusion

Mahan - *mahaana* - great

Maha-prayan – *maha-prayaana* – the great journey, death

Mahapurushas – *mahaapurushas* – enlightened people, great people

Mahashmashan – *mahaasmashaana* – the great crematorium

Mahat Tattva – the great element that is divided into the five elements

Mahatmya – *mahaatmya* – the importance of something

Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that 'You', the Atma, are the Brahman

Maheshwar – *mahe`shvara* – the great Ishwara, Mahadev

Mahima – *mahimaa* – greatness, glory

Mahorag – a class of demi-gods

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mama – *maamaa* – mother's brother

Mamata – *mamataa* – the feeling 'this is mine'.

Mana – the emotional mind

Manan – meditating on the shravan

Manan – meditation

Manas-puja – *maanasa-poojaa* – mental worship

Manduk – *maanduka* - a frog

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Martya-Loka – the mortal world

Martyaloka – the prithivi, land of mortals

Maryada - *maryaadaa* - the boundary of what is right

Maryada Purushottam – *maryaadaa purushottama* – the best person, who adheres to the rules of right conduct

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Mayavi – *maayaavee* – an illusionist

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Meghanad – Ravan's son whose voice was like thunder

Mimansa – *mimaansaa* – investigation, exami**n**ing something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mriga – a deer

Mrityu - death

Mugdha – entranced

Muhurta – muhoorta – an auspicious period of time

Mukhya-samaan-adhikara – were the adhikara (base) is equal, but one predominates

Muktanand – *muktaananda* – Mukta anand

Mukti – freedom from rebirth

Mukut – crown

Mumuksha – *mumukshaa* – desire for Moksha

Mumukshu – a person who desires Moksha

Munivar – highest amongst Munis

Murti – statue, idol, personification of some quality

Naam – name

Nabhi – *naabhee* – the naval

Nabhi-kamal – the lotus-like naval

Naga – *naaga* – cobra; a mythological group whose upper body is human and bottom like a snake

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Nanaji – *naanaajee* – a respectful way of addressing the maternal grandfather

Nandan Van – Indra's garden in Swarga

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – an atheist

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neeti-Shastra – *neeti shaastra*- the Shastra of right behavior

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Nimitta – instrumental factor

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Nirakrita – *niraakrita* – annulled

Niramayanand – *niraamayaananda* – healthy anand

Niranjan – without blemish

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirgunavada – *nirgunavaada* – the principle of the Brahman without attributes

Nirishwara – *nireeshvara* – having no Ishwara

Nirlipta – not smeared

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirodh – restraint of the senses

Nirvikalpa – without an alternative

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – *nishaada* – a hunter

Nishchal – stable; unmoving

Nishedha – *nishe`dha* – negating as asatya

Nishiddha - prohibited

Nishkama - *nishkaama* - without selfish desire

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishkapat – without guile or deceit

Nishkriyanand – *nishkriyaananda* – anand without any action

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya - eternal, done daily

Nitya-karma – prescribed daily routine

Nivedan – *nive`dana* – placing some point humbly

Nivritti parayana – *nivritti parayana* – inclined to withdraw from activity

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paadya – offering water for washing feet

Paapa-santaap – sin-suffering

Paatak – defilement due to the death of a close relative

Paatha – reciting passages from holy books

Pada – *paada* – feet

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Paduka – *paadukaa* – shoes or slippers

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflications: avidya, asmita, raaga, dvesha and abinivesh.

Pancha Kosha – the five imaginary sheaths that cover the Atma. The Annamaya Kosha, Pranamaya Kosha, Gnanmaya Kosha, Vignanmaya Kosha and Anandamaya Kosha.

Panchikrita – made of the five elements

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaartha* – meaning, the greatest achievement, the Supreme

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – a tradition handed down from generation to generation

Param-premaspad - *param-pre`maaspada* – loved the most

Para-purusha – an unrelated man

Paratpara – *praatpara* – beyong the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parigraha – to hoard

Parikrama - *parikramaa* - to circumambulate as worship

Pariksha – *parkshaa* – test

Parinam – *parinaama* – the result, conclusion

Paripoorna – absolutely full

Paroksha - unseen, like Swarga

Parshad - *paarshada* – an officer or emissary

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patak – *paataka* – defilement

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Patala – *paataala* – the Underworld

Pati – husband, Master

Patita – downfallen

Pativrata – *pativrata* – a totally dedicated wife

Patni – wife

Paurush – effort

Paurush - human endeavor

Pavan – *paavana* – purifying

Pavitra – pure according to the Shastras

Pavitrata – *pavitrataa* – purity according to the Shastras

Payas – *paayasa* – a sweet made of milk and rice

Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pinda – a ball of rice offered to a departed jeeva

Pinda-daan – an offering of food to a departed person

Pitamah – *pitaamaha* – paternal grandfather

Pitambar - *pitaambara* - yellow stole

Pitara – ancestor

Pitri – the ancestors, forbears

Pooncha – tail

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Poorvaj – ancestor

Prabhu - Bhagwan

Pracheta – *prache`taa* – a divine group of people

Pradhan – *pradhaana* – the principal, the dominant

Pragna – *pragna* – wisdom and intelligence

Pragna – *pragnaa* – intelligence and right thinking

Pragnanaghana – filled with pragna

Praja – *prajaa* – the people

Prajapati – *prajaapati* – A ruler

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakriti – Nature

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *prama* – right thinking

Pramad – *pramaada* – to forget to do our duty

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranadata – *praanadaataa* – one who saves life

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Prana-pratishtha – *praana-pratishthaa* – invoking the divine Spirit in a murti

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being

Prapanch - the interactive world

Prapanna – one who holds the feet to ask for protection

Prapatti - to take the protection of someone

Prapta – *praapta* – obtained

Prapti - *praapti* - to obtain

Prarthana – *praarthanaa* – prayer

Prarthee – *praarthee* – one who is saying the prayer

Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing

Prasanna – well pleased

Pratibimba – reflection; shadow

Pratibimbavadi – *pratibimbavaadi* – the principle of the reality of a pratibimba

Pratigna – *pratignaa* – a vow, a pledge

Pratyagatma – *pratyagaatmaa* – the Atma within

Pratyak-chaitanya – the consciousness within

Pratyaksha – experienced directly

Pravritti – activity

Pravritti parayana – *pravritti parayana* – inclined to activity

Prayashchit – *praayashchitta* - atonement, penance

Preeti – love

Prema-lakshan bhakti – *pre`ma lakshana bhakti* – bhakti dominated by prema

Premi – *pre`mee* – one who loved

Prithivi - the earth

Priya – *priyaa* - loved one

Pujari – *pujaari* - a priest, one who does puja

Punar-janma – rebirth

Punyasheel – virtuous

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – a Brahmin who does rituals, family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Pyasa – *pyaasaa* – thirsty

Raga – a classical musical composition

Raghunandan – Rama, son of the lineage of Raghu

Ragini – a modification of a raga

Rahasya – the hidden truth

Rahu – *raahoo* – a planet that causes an eclipse

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajarshi – a Raja who is also a Rishi

Rajiv-lochan – *raajeeva-lochana* – lotus-eyed

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya –*raajya* - the Kingdom

Raksha – *rakshaa* – to protect

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramayani – *raamaayanee* – a speaker who specializes on the Ramayana

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasatal – *rasaatala* – the lowest of the seven Hells

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Raudra-roop – the form of Rudra

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Ritu – season

Ritvij – a priest who officiates at a ceremony

Roop – appearance, beauty, form

Rudra – Shankar Bhagwan's angry form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Saayi – Master

Sabha – *sabhaa* – an essembly, a Court

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sachiv – secretary

Sadanand – *sadaananda* – eternal anand

Sadbhava – *sadbhava* - goodwill, benevolence

Sadgati – good future like Swarga or Moksha

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhan chatushtaya – *sadhana chatushtaya* – the four sadhans: vivek, vairagya, shat-sampatti and mumuksha.

Sadhan –*saadhana* – method for spiritual progress

Sadhana – *saadhanaa* – effort for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhvi – *saadhavee* – a lady who has the virtues of a Sadhi

Sadhya – *saadhya* – the goal for which effort is made

Sadyo Mukti – instant Mukti

Saguna – the Ishwara with form and attributes

Sagunavada – *sagunavaada* – the principle of the Brahman with attributes

Sahukar – *saahukaara* – a banker, money-lender

Sajjan – a virtuous person

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama's divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience

Sakshi - *saakshi* - witness, uninvolved observer

Samadhan – *samaadhaana* – resolving of all doubts, full understanding

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting, coming together

Samanya Gnan – *saamaanya gnaana* – common knowledge

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Samatva – balance of outlook, impartiality

Samhita – *samhitaa* – collection of Vedic hymns

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samput – packed between an opening and an ending

Samrat – *samraata* – Emperor

Samsiddhi – complete success

Samsmriti – recollection; memory

Samudra – the sea

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatan – *sanatana* – eternal, without a beginning or end

Sanchit – accumulated

Sangraha – accumulation, collection

Sankalpa – a firm resolve

Sankarshan – drawing together, Krishna's elder brother, Balaram

Sanmatra - *sanmaatraa* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansaari* - a person involved in worldly values

Sanshay – doubt

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Santosh – satisfaction; contentment

Sanyam – self-restraint

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji's daughter and consort

Sarathi – driver of the chariot

Sarga – creation, a new chapter

Saroopya – to obtain roop like Bhagwan's

Sarovar – lake

Sarva – everything, all

Sarvagat – all-pervading, omnipresent

Sarvagna – all-knowing; omniscient

Sarvasva – all-in-all

Sarvatma – *sarvaatmaa* – the Atma of all

Sarveshwara – *sarve`shvara* – the Ishwara of all

Sat – pure existence

Satkara – *satkaara* – respectful welcome

Satkarma – good deeds

Satpurusha - worthy man

Satsang – to listen to spiritual talks with the desire to understand the purport

Satta – *sattaa* – existence, authority

Sattaa – existence

Sattvaguna – the tendency that gives clarity of thought and lofty inclinations

Sattvik - of the Sattvaguna

Satya – the truth

Satyasangha – always attached to the Satya

Satya-sankalpa – one whose resolve always succeeds

Satya-saugandh – an irreversible vow

Satyatva-buddhi – the belief that something is the Satya

Saubhagya – *saubhaagya* – good fortune

Saubhagyavati – *saubhaagyavati* – a woman who never becomes a widow

Saumya – mild like the moon

Saura-shakti – the shakti of the Surya

Saurya – worshippers of the Surya Bhagwan

Sauta – the other wife of the husband

Savitri – *saavitree* – a Vedic eulogy of the Surya

Sayujya – *saayujya* – of like appearance

Sayujya – to obtain Communion with Bhagwan

Sena – *se`naa* - army

Seth – *se`tha* - a wealthy businessman

Setu – *se`tu* – a bridge

Sfurti – energy

Shaap – curse

Shabda – sound, word

Shaitan – the Devil

Shaiva – worshippers of Shiva

Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara

Shakti – power, strength

Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan

Shama-dama – restraint of the mind- of the indriyas

Shankha – conch shell

Shapath – to swear by somebody, to take an oath

Sharan – refuge, protection

Sharanagata – *sharanaagata* – one who takes refuge

Shareer – the gross body

Shart – stipulation

Shasta – *shaastaa* – the ruler

Shastra – a weapon like a swordor battle-axe

Shastra – *shaastra* – the books on the rules of right living

Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.

Shatra – *shatra* – a weapon like a sword used in single combat

Shatru – an enemy

Shatru – enemy

Shaurya – valor

Shava – corpse

Sheel – virtuous nature

Shiksha – *shikshaa* – teaching, education

Shila – *shilaa* – stone

Shishya - student, disciple

Shmashan – *shmashaana* – burial ground, cremation ground

Shobha – *shobhaa* - beauty

Shoka – sorrow; regret

Shoonya – nothing, a vacuum

Shraaddha – a ritual done for the benefit of the spirit of a person who has died

Shraddha - *shraddhaa* - faith

Shraddhalu – *shraddhaalu* – one who has faith

Shrauta Dharma – the Dharma given by the Shrutis

Shravan – listening with understanding to a spiritual discourse

Shri – auspicious

Shridevi – *shreede`vee* – Laxmiji

Shrota – *shrota* – one who listens and comprehends

Shrutisaar – the quintessence of the Shrutis

Shubha – auspicious

Shuchita – *shuchitaa* – purity, pavitrata

Shuddha – pure

Shuddha chetan - *shuddha che`tana* - pure consciousness

Shuddha-vastu – the pristine object, Bhagwan

Shveta-dveep – *sve`ta-dveepa* – white land – Europe

Siddha – a perfected jeevatma

Siddhanta – the principle

Siddhi – supernatural power, success in some endeavor

Sindur – *sindoor* – vermilion

Singhasan – *singhaasana* – throne

Smaran – to remember, to think of

Smarta – *smaarta* - pertaining to the Smritis

Smarta-Dharma – *smaarta-dharma* - the Dharma given in the Smritis

Smriti – memory, canons from the Vedas

Snan – bath

Sookshma – subtle

Sookta – Vedic hymn

Soota – a driver of a chariot

Sootra – aphorism, short rule

Sootratma – *sootraatmaa* – the conscious energy of the subtle universe

Sparsha - touch

Spriha –*sprihaa* – wish to hold one to what we have, ambition

Srishti – creation

Sthana – *sthaana* – place

Sthavara-jangam – *sthaavara* – *jangam* – moving and unmoving objects

Sthitapragna – an enlightened person

Sthiti – state, condition

Sthoola– gross

Stotra – hymn of praise

Stree – a woman, wife

Stuti – eulogy

Sugam - easy

Sukha – complete contentment, feeling of complete satisfaction

Sukhakara – *sukhaakaara* – the form of sukha

Sukhi – fully contented

Sundar - beautiful

Sundari - a beautiful woman

Supari – *supaaree* – bettle-nut

Sushupti – the deep sleep state

Sutak-patak – *sutaka-paataka* – a period of ritual impurity after te birth or death of a close relative – spirit downfall

Svabhava – *svabhaava* – intrinsic nature

Sva-Dharma – our own Dharma

Svadyaya – *svaadhyaaya* – to study

Svagat – *svaagata* – welcome

Svah – the Swargaloka

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami –*svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamas – filled with Tamoguna

Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantra – technique for spiritual power

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasyaa* - severe asterism

Tarak mantra – *taaraka mantra* – a mantra that gives salvation

Tarkas – quiver

Tarpan – oblation offered for a departed one or Devta

Tathastu – *tataasthu* – so be it

Tat-padartha – *tat-padaartha* – the 'That' factor, the Brahman

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – virmillion applied to the forehead

Teera – an arrow

Tej – *te`ja* – brightness

Tejas – *te`jasa* – irradiating

Tejasvi – *te`jasvee* – brilliant, bright

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal

Titiksha – *titikshaa* – serene endurance

Traahi – cry for help

Tripta – satisfied

Tripti – satisfaction

Trishna – trishna – thirst, craving

Tritapa – *tritaapa* – three kinds of suffering, mental, physical and given by divine forces

Turiya – the fourth state of being one with the Supreme

Tvam-padartha – *tvam padaartha* – the 'you' facor, the jeeva

Tyagi – *tyaagee* - a Sadhu, one who renounces

Uchchhrinkhal – unrestrained

Udaar – large hearted, magnanimous

Uddhar – *uddhaara* – upliftment, salvation

Ullas – splendor

Upadesh - *upade`sha* - teaching

Upadhi – *upaadhi* – something that is superimposed

Uparati – lack of interest in worldly desires

Upasaka – *upaasaka* – one who does upasana

Upaveda – *upave`da* – a subordinate Veda

Uttam – excellent

Vachan – words, a comment

Vada-vivada - *vaada-vivaada* - controversary

Vadh – killing

Vahan – *vaahana* – vehicle, mount

Vaidya – a doctor of Ayur Veda

Vaikunth - the realm of Bhagwan Vishnu

Vairagya – *vairaagya* – detachment, disinterest for worldly matters

Vaishnava – worshippers of Vishnu Bhagwan

Vaishnavpada – the position of Bhagwan Vishnu

Vaitarni nadi – *vaitarnee nadee* – the river called Vaitarni that a jeeva has to cross after leaving the shareer

Vajra – a thunderbolt

Vakta – *vakta* – the speaker

Vakya – sentence, statement

Valkal – bark garments worn by ascetics

Van – forest

Vanamala – *vanamaalaa* – a long garland of flowers

Vanar – *vaanara* - monkey

Vanavasa – *vanavaasa* – to live in the forest

Vandana – *vandanaa* – to pay homage

Vandanam - saluting, bowing down

Vani – Saraswati, the goddess of speech, speech

Vansha – lineage

Vanshidhvani - the sound of the flute

Vara – a boon

Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra

Varnan – description

Varsha – *varshaa* – rain

Varun – the Devta of water

Vasana – *vaasanaa* – avid desire, lust

Vasu – a class of demi-gods

Vatika- *vaatikaa* – garden

Vatsa – my child

Vatsalata – *vaatsalataa* – motherly love

Vatsalya – *vatsalya* – motherly love

Vayu - air, wind

Vayu – the wind

Veer – a valorous man

Veer-rasa – the feeling of valor

Vibhu – the all pervasive Supreme Being

Vichar – *vichaara* – deep thought

Vidhata – *vidhaataa* – Brahma, who ordains destiny

Vidhi – rule, the proper method

Vidvan - *vidvaana* - scholar, learned person

Vidya – *vidyaa* – learning, right knowledge

Vighna – obstacle

Vignan – *vignaana* – essential knowledge

Vignan-matra – *vignaana-maatra* – nothing but vignan

Vigraha – Bhagwan's form

Vihit – ordained, prescribed by the Shastras

Vijay – victory

Vikar – *vikaara* – six stages of decay from birth to death, decay, change

Vikari – *vikaaree* – having vikars

Vikas - *vikaasa* – expansion, growth

Vikshep – *vikshe`pa* – disturbance

Vilakshan – different

Vilakshan - wonderful, extraordinary

Vimal - pure, faultless

Vimalanand – pristine anand

Viman – *vimaana* – an air plane

Vinash – *vinaasha* – destruction, ruin

Vinay – humility

Vipralipsa – *vipralipsaa* – tendency to cheat

Viraha – the pain of separation

Virakta – a person who has vairagya, a monk

Viranchi – Brahma, the Creator

Virat – *viraata* – Bhagwan's Universal form

Virat Purusha – *viraata purusha* – the Universal form of the Ishwara

Virati – indifference

Virodh – opposition

Visarjan – relinquishing

Vishay-sukha – sukha derived from vishays

Vishesh Gnan – *vishe`sha gnaana* – special Gnan

Vishuddha – absolutely pure

Vishvas – *vishvaasa* – staunch faith, trust, confidence

Vishwa – the gross world

Vishwakarma – *vishvakarmaa* – the engineer of the Devtas

Vivaksha - intention

Vivarta – variable

Vivek – *vive`ka* – discrimination, to separate the transient from the eternal

Viyoga – separation

Vrajabhoomi – the area around Vrindavan

Vrata – self-imposed discipline

Vritti – mental inclination, propensity

Vyakaran – *vyaakarana* – Sanskrit grammar

Vyakrita – *vyaakrita* – analyzed

Vyakti – individual

Vyaptigraha – *vyaaptigraha* – pervasion

Vyashti – the individual

Vyatirek – *vyatire`ka* – distinction; difference

Vyavhar – *vyavahaara* – behavior, social interaction

Yagna – a worship of sacrifice, offering oblations while chanting mantras

Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire

Yagnopaveet – the ritual of getting the sacred thread

Yajamaan – the person who pays the Brahmins for doing some ritual

Yaksha – a class of demi-gods, attendant of Kuber

Yakshini – a female Yaksha

Yama Raj – the Devta who punishes a jeeva for his paapa, the Devta of death

Yama-niyam – self imposed disciplines

Yamaraj – *yamaraaja* – the Devta of death

Yantra – astrological diagram

Yash – good name, fame

Yoga - attaching yourself to Bhagwan

Yojan – a distance of about two miles

Yoni – species

Yuga – era, age

Yukti – argument, logical explanation